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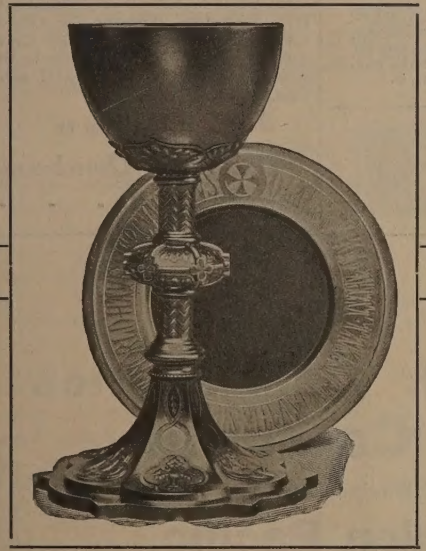

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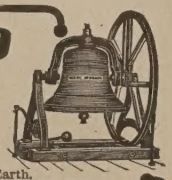

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Editorials and Comments

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FOR SEXAGESIMA.

WE take a second step into the pre-Lenten season, and come face to face with the Parable of the Sower, the Church's appointed Gospel for Sexagesima.

In expounding this parable to His disciples, our Blessed Lord let fall concerning His teaching a statement which challenges attention: "To others in parables; that seeing they might not see, and hearing they might not understand." Many devout people are staggered by this saying, and turn away with the half-suppressed enquiry: Can it be possible that purposely the Christ so spake His word as to have it not comprehended by some who heard it?

It was even so, according to the testimony of Christ's own acknowledgment.

Our Lord was aware, we may reverently say, that certain men, "others," He calls them, would not receive His word, on the then-present occasion, through want of a sufficient spiritual capacity. They might receive it later; but they would not, perhaps could not, receive it then. Hence the alternatives: Should He forthwith and immediately compel them to reject it; or should He shield them from such guilt, and prolong the time of their opportunity, by so veiling His word in parables, that the unspiritual might truthfully say concerning it: This is beyond our comprehension; we do not understand it?

The parable was a device of love. It had a double power: a power of enlightenment, and a power of compassionate concealment. To the spiritually-alert, it revealed as does the lightning-flash. For the spiritually-dull, it put off the evil day of possible rejection, sinking into their heart, either to remain, there forever veiled from their comprehension, or else in some better future to bear "fruit unto life eternal."

"To others in parables," then, was just the same kind of mercy as that which moved the same compassionate Lord, not to force the issue of final rejection upon the inhospitable city of the Samaritans, but in forbearance, with His apostles, to withdraw for a season and depart "to another village."

The lesson is for all Christians, since the baptized, to a man, are torch-bearers and teachers. Avoid the hasty issue. Break not the bruised reed, nor quench the smoking flax. Forbear to force anyone into the guilt of a precipitate rejection. Have "long patience." "Tarry thou the Lord's leisure." B.

What is the cure for gossip? Simple culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because they have nothing else to talk about. As we write, there comes to us the picture of a family of young ladies. We have seen them at home. We have seen them in galleries of art, we have caught glimpses of them going from a book shop or a library with fresh volumes in their hands. When we meet them they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something, and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impropriety. They had no temptation to gossip because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and their culture.—*J. G. Holland.*

WHAT IS "TRULY CATHOLIC"?

WE view with some apprehension a declaration on the part of some 3,500 English presbyters that essays to answer the question that we have placed at the head of this consideration; and that in spite of the fact that the declaration in question has received the support of many of the most distinguished Catholic Churchmen in England, as of the best of those of other schools of thought, has been expounded (in the words of the Dean of Canterbury) as an "olive branch" extended by the Low Church section and apparently accepted by High Churchmen, and has been commended by our excellent contemporary, the *Church Times*. That dissent from so distinguished a body of Churchmen is perilous to the dissenter, we well recognize. If the declaration dealt with matters pertaining solely to the Church of England we should be silent concerning it. But when it seeks to define what must obviously be of as great moment to American Churchmen as to those of England, we cannot permit the declaration to go unchallenged. Much as we should welcome a real olive branch as the symbol of unity between divers parties in the Church, we should feel it necessary to assure ourselves that the branch was not, in fact, cut from a birch.

"That nothing can be accepted as truly Catholic which cannot claim the general assent and observance of the Christian Church before the end of the sixth century": this is the proposition upon which representative Churchmen seek to unite.

What is meant by "nothing"? The term seems extraordinarily inclusive. Does it embrace doctrine, discipline, and worship alike? Obviously the term Catholic is commonly applied in each of these three realms, and it is difficult to assume, from the broad language of the declaration, that its scope was intended to cover less than the entire field.

Our first observation is that the limit of time is purely arbitrary. Why were the first six centuries Catholic in any sense that does not apply equally to the seventh and eighth? After the latter century the rise of the Forged Decretals, followed by the severance of relations between East and West, give sufficient reason for declining to apply the term Catholic to whatever took its rise therein; but we can discover no reason for the arbitrary limitation of the English declaration. Moreover, do English Churchmen remember that the sixth and seventh ecumenical councils were both later than these first six centuries? Surely the first of these will be accepted without question as having assisted in establishing what is to be held as Catholic in doctrine, and we cannot think why the condemnation of Monothelitism and the anathema pronounced against a Roman Pope, should not be viewed by English Churchmen of all schools as within the domain of Catholicity, the one in doctrine and the other primarily in discipline but secondarily, by reason of later Roman dogmas concerning the papacy, in doctrine as well. Neither, in our judgment, is there any fair test which can be applied to the second council of Nice, held in 787, that can deprive that council of its ecumenical character, and therefore as germane in establishing what is "truly Catholic" in doctrine and in worship.

In our judgment, the signers of the English declaration have fallen into the common mistake of viewing the subject from an *ex post facto* point of view. The term Catholic, rightly applied, must primarily include all that was once common to the entire Church and was not subsequently rejected by the entire Church. Whatever shades of meaning may be applied to the term in subordinate uses, of which there are many, must not be allowed to cloud this primary interpretation. The term is inclusive by its very etymology, and it cannot be made to mean less by any arbitrary limitation; indeed it may easily be applied, as Dr. Sanday observed in his speech to the Archbishop in presenting the declaration, to more. The further use of it, however, is subordinate to the primary meaning. It is with the former that we are chiefly concerned in this declaration.

This definition that we have suggested above, wonderfully simplifies the whole subject. It affords a reasonable basis for applying the test of Catholicity. It is at once more simple and more practical than the famous Vincentian test, which also seems to have been abandoned by the English signers.

Moreover, this English proposition is purely negative. It excludes, but it does not define. "Nothing can be accepted as truly Catholic which cannot claim the general assent and observance of the Christian Church before the end of the sixth century." But the important question to-day is what Catholicity *is*, rather than what it is not. Is the antithesis, stated in positive terms, the view of the signers? They disclaim in their several addresses before the Archbishop that every observance of those centuries is necessarily to be viewed as Catholic. Where, then, have they made any advance toward unity? An agreement on a negation is all, and even that one agreement appears to us to be a false one. The sixth ecumenical council is universally reckoned in England and elsewhere as a Catholic synod, and yet it is expressly excluded from that characterization by the declaration. Surely such men as Dr. Wace, Dr. Sanday, Mr. T. A. Lacey, and other representative Churchmen, cannot have reflected upon the extent of the negation to which they were committing themselves by their signatures to the declaration.

In so far as the declaration essays to define what is "truly Catholic," it ought to be remembered that Catholicity in doctrine and Catholicity in worship are two very different things. The Faith of the Church is unchangeable. That which once pertained to the Catholic Faith must forever be Catholic. Contrariwise, in spite of the Roman theory of development, Anglicans at least, in company with the Eastern Church, will deny that additions can rightly be made to the Catholic Faith. That faith, simply because it is true, is a thing fixed and finally determined.

But when we apply the term to discipline and to worship, there is no such invariable meaning. We may use the term, as apparently it is used in this declaration, as implying simply universality, whether throughout the history of the Church or in ages arbitrarily determined; or we may give to it a broader meaning, whereby the common consent of the entire Church, though gradually reached, is sufficient to justify its use. As an illustration, the use of the surplice is not a "truly Catholic" custom according to the first interpretation, but is, according to the second. Contrariwise, according to the first of these definitions and to the English declaration (if its negative character can justify its use to establish an affirmative) the agape is a Catholic custom, though it is not according to the second.

The first of these definitions of the term as applied to discipline and to worship, seems to justify the Roman criticism of the Anglican position—that it leaves out of account the continued presence of the Holy Ghost in the Church, which presence animates the Church of one age quite as truly as another. We have long felt that the exclusive appeal to definite periods of time, in matters aside from the unchangeable tenets of the Faith, justified this Roman criticism. That which is true must be invariable; it cannot change with time, and consequently the appeal to the age of the councils in order to establish what is the Catholic Faith is tenable. But discipline and worship are not unchangeable, and though the appeal to antiquity is useful therein, it is not final. The Church once celebrated the agape, but experience led to its disuse. She reverenced pillar saints—and that within the term embraced in the English declaration—but she certainly would have little respect or even toleration for a Simon Stylites to-day. The canons of even the ecumenical councils are full of disciplinary enactments that have long since fallen into abeyance in every part of the Church. Catholicity did not die with the sixth, or the eighth, or any other century. Whatever has stood the test of time and experience in the entire Church, is a Catholic custom, simply because it is in fact a custom of the entire Catholic Church. Only by such a use of the term can Catholicity be predicated of discipline or practice, without involving the charge that one is forgetful of the fact that the Catholic Church is a living organism, as truly alive, as truly the seat of the Holy Ghost, as truly possessing authority, in the twentieth as in the first six centuries.

Beyond this primary application of the term in its relation to practice, it must be remembered, as well, that much is tenable and important that does not come within this test—much less within the arbitrary test of the first six centuries. The Archbishop himself pointed this out to the representatives of the signers of the declaration. The language of their paper declared:

> "This deputation . . . would view with toleration and sympathy the admission of variations in the uses and formularies of the Church of England, consistent with the practice of the first six centuries; but consider that variations inconsistent with that practice should be firmly excluded."

The Archbishop gave to that sweeping declaration the broader interpretation which alone can make it even reasonable, but which it certainly does not bear upon its face. He said:

> "I noted the characteristic accuracy of the phraseology. You say 'all variations inconsistent with the practice should be firmly excluded.' That does not mean different in detail, or something more, provided they are not inconsistent or incompatible with it. That is

your meaning; and that, in the positive sense you have given, seems to me to be an utterance of no small significance, and fraught with no small measure of hope in the position in which the Church stands to-day."

It is to be hoped that the signers did in fact mean what the Archbishop put into their mouth, but yet it is evident that if they did, their declaration is absolutely meaningless, for in that case the "first six centuries" furnish no criterion at all in matters of practice. That would accord with our judgment; but it certainly is contrary both to the letter and to the spirit of the declaration. The Archbishop informed them that they did not mean what they certainly did mean, because he quickly saw that that meaning would land them in absurdities. According to their own test, the signers hold that among the practices which should be "firmly excluded" are such as the use of the surplice and the stole (except by deacons). These signers may well show their good faith by introducing at once the more ancient alb and chasuble, and the mitre, which certainly come within the terms of their declaration, and the cope, which probably does. Indeed if English Low and "Moderate" Churchmen will conform to the terms of this declaration, they will find themselves among the most extreme of so-called "Catholics," using the term in a partisan sense; so extreme that THE LIVING CHURCH declines to tie itself to the narrow and rigid limitation of Catholicity therein asserted.

On the whole, we gladly recognize the good intentions which seem to underlie this declaration. If it is to be viewed purely as "politics," it was undoubtedly a shrewd move on the part of High Churchmen to take up the Low Church "olive branch" proffered to them, which was certain to put Low Churchmen into a hole—if this be not too hopelessly mixed a metaphor—when they should essay to practise what they asked High Churchmen to assent to.

But viewed as a calm, dignified statement of the position of the Church of England, the declaration strikes us as wholly vicious and false.

THE DEATH OF BISHOP McLAREN.

THE quiet, peaceful death of Bishop McLaren comes only as the setting of the sun. The evening and the morning of his life have been the first day; the evening and the morning of the second day shall know no end.

His latter months have been spent in the hardest, for an active man, of all kinds of work—in enforced inactivity. His powerful mind retained its strength, chained to a helpless body whose vitality had gone from it. He had long been unable to leave his room, and the only form of activity left to him was thought. It was a difficult lot to bear.

Bishop McLaren's episcopate has been singularly blessed. Called to his high office after the choice of the undivided Diocese of Illinois had twice been set aside by the partisan refusal of the Church at large to confirm two successive elections, he, at length, was chosen and confirmed practically without opposition. He entered upon his episcopate in the height of partisan bitterness; he leaves it to his successor, in what is perhaps the most united, most harmonious Diocese of any in the American Church. Men of different schools of Churchmanship dwell together in unity in many places, but in none that we recall is there such positive unity of spirit between them, coupled with such personal friendliness for each other, as in Chicago.

Yet this result was not brought about by weakness or by compromise. Few Bishops have been so outspoken in their convictions as was Bishop McLaren. He was a staunch Catholic Churchman. He came into the Church from the Presbyterians from conviction, and that conviction was ever the vital element of his Churchmanship. A pronounced strain of Mysticism running through his mind, gained him insight into many hidden spiritual truths, and enabled him to become one of our foremost devotional writers. He was at his best in meditation and in retreat. His best-known books are those which treat of spiritual topics. He was a frequent writer for THE LIVING CHURCH as long as he was able to write, being the author of the "Notes from the Belfry" that were published weekly not many years ago, and of other papers. He was also, at one time, an editorial writer for *The Church Eclectic*.

In intellectuality and spirituality he was perhaps the greatest of our Bishops. And his life was the illustration of the fact that to be great, it is not necessary that a Bishop should be a worldly Bishop. He was not a "society" Bishop; he never courted rich men; he did not run after popularity. "Better learn how most devoutly to say your prayers, than how to make your Diocese hum!"—was his terse admonition to a younger Bishop; and Bishop McLaren practised it.

He grew in breadth of sympathy as he advanced in age. He saw more of good and less of evil in other systems than that to which his own allegiance was given, as time wore on. The suspicion of men who were deemed "extreme" in his earlier episcopate passed away, as his spiritual nature ripened more and more.

Bishop McLaren was one of the foremost canonists of the American Church. His opinion on questions of canon law were seldom open to criticism. He was for many years chairman of the committee on canons in the House of Bishops. He was always able to meet and to vanquish his opponents in canonical questions; the Church will not soon forget how thoroughly he did that, at the head of seven Bishops whose official action was publicly challenged after the consecration of Dr. Weller, in the open letter of the seven Bishops to the Presiding Bishop, which was written by Bishop McLaren. Men played with his magnificent intellect and learning at their peril.

But controversies and polemics had faded away from his vision long before the end came. He lived in constant preparation for the day of his call to the life beyond the grave, and it was, we may feel certain, with a holy joy that he obeyed the summons.

The American Church is richer for the life that he gave to it. God grant him eternal rest, where the light for which he prayed may burst effulgently upon him.

ALMOST gratifying announcement which we are able to make on another page is to the effect that the American Church Missionary Society has voted to turn its entire work over to the official Board of Missions and to withdraw wholly from active work, except in the administration of its invested funds of about $100,000, the income of which will be devoted principally to the support of half a dozen missionaries in the domestic field. Dr. Lloyd becomes General Secretary and Mr. George C. Thomas Treasurer of the organization, and two lay members of the Board of Missions take places upon the executive committee of the A. C. M. S.

This step is a momentous one in several particulars. It marks, first, the complete downfall of the system, once popular, of maintaining partisan missions. This downfall is due to two chief causes. Firstly, a larger conception of the missionary aspect of the Church and of the duty of the Church toward missionary needs. Secondly, a feeling that it was an economic waste to carry on a separate organization to accomplish what the official Board was doing satisfactorily. The men who carried on the A. C. M. S. missions were forced to choose between thorough work and partisan work; and when the test came, it is to their credit that they chose the thorough work. Men who believed themselves to be partisans, found that in fact they were better and wiser and broader men than they had admitted to themselves. Little men would have continued to carry on partisan work, notwithstanding; but little men were quietly superseded in the A. C. M. S. by greater men. There never was an exact turning point; but in the end, they found that in fact every one of their missions in Latin-American countries was being carried on on distinctively Catholic lines, and was succeeding on those lines beyond all expectations. Catholic Churchmen might have retarded the progress by keeping up a fire against the policy of maintaining missions in Roman Catholic lands, or by sneering at the change from Protestant to Catholic methods within them; but all the time the A. C. M. S. people were growing, Catholics were growing, too, and the result finally was that both parties were too broad-minded to carry on either partisan work or partisan opposition. Nowhere, we venture to say, has there, within recent years, been greater cordiality toward the Brazilian mission than was shown by Catholic Churchmen; and nowhere has there been greater care not to offend against Catholic principles than by the Bishop and chief workers in that mission. Coals of fire burned their way through two sets of heads; and when they had burned the partisanship out, they left the minds within both, purified and strengthened.

Never were there greater opportunities for united missionary work within the American Church than now. If the work of the A. C. M. S. had been discontinued because it had failed, the transfer of its missions to the general Board would but entail greater difficulty to the latter. But the work ceases at

the climax of its success and usefulness. There is every reason to believe that the supporters of the A. C. M. S. will simply transfer their support to the official Board. The needs for assistance remain the same, and the work remains the same. We must all work for all the work; and, loyally, we will.

We beg to express the thanks of the Church to the men who have made this great advance step possible—Mr. Schieffelin, Mr. Browning, Mr. Camp, Drs. Darlington and Kinsolving, and others in the executive department quite as truly as the workers in the field and the contributors who stood behind them. Partisan opposition on the part of any of these might easily have wrecked the whole plan.

And lastly, we earnestly pray that this noble action of the American C. M. S. may react with similar effect upon the parent society, the English C. M. S., upon whose lines the American society was founded. The greatest handicap to Anglican foreign missions, is the lack of unity between the two great English societies. It reacts most unfavorably upon our American missions. The (English) Church Missionary Society has done and is doing noble work; but, everywhere, it is partisan work, and it carries with it, as an unhappy parasite upon a noble structure, the blight of partisanship and disunity which is sowed with it and which brings forth its parasitical growth. In China, in Japan, in India, in Turkey, the story is the same. The good that is done by the great society is but a fraction of the good that it might do, and is accompanied by many unnecessary evils.

How better could the English Church Missionary Society mark the great world-wide Anglican missionary demonstration of 1908, than by joining with the S. P. G. in the formation of one noble official missionary society for the whole Church of England, for which the endowments of the two existing societies should be the guarantee!

SEVERAL weeks since, we commented editorially upon what purported to be the "inside" history of the Papal bull of Leo XIII., condemning Anglican orders. The article in question purported, it will be remembered, to be the report of a lecture delivered at Dunwoodie, N. Y., by the Rev. Dr. Gasquet, O.S.B., sometime superior of the Benedictine Monastery and College at Downside, and one of the most distinguished of the Roman clergy in England. The report was very full and circumstantial, and gave all the details of the events which it purported to describe. First appearing in the New York *Sun*, which is commonly considered to be reliably informed in Roman Catholic matters, it was copied extensively as news by the Roman press generally. Indeed from the *Catholic Citizen* of Milwaukee to *The Tablet* of London, the latter being the most important of the publications of the Roman Catholic Church in the English language, the report was accepted and published as authentic. Dr. Gasquet must have had many auditors of his Dunwoodie address, which was delivered especially to the seminarians of St. Joseph's Seminary; many of those auditors must afterward have seen the report of his address in the Roman papers or in the *Sun*. Roman scholars in America and in England must certainly have read it. The editors of the several Roman journals which republished the article—the *Catholic Citizen*, the *Catholic Telegraph*, the *Tablet*, and others—must be presumed at least to have some general knowledge of contemporary events in their own communion. Not one of all these authorities challenged the authenticity of the report. No correspondent in the columns of any of these journals, so far as has come to our attention, criticised either the accuracy of the report, or the alleged facts therein contained. The paper was undoubtedly published and accepted as fact by English-speaking Roman Catholics, or else—an alternative which we wholly reject—was deliberately intended to mislead the public.

Before our own criticism was printed, we permitted several weeks beyond the earlier publication of the article to elapse, in order to discover first whether Roman Catholic controversialists would themselves correct the glaring misstatements contained in that article. None of them did so, but the article continued to reappear in new places.

The central and most important part of the article, related with the greatest detail of incident, time, place, conversation, etc., told how a certain alleged bull of Pius IV., promulgated in England by Cardinal Pole—much importance was attached to that promulgation—was discovered by diligent search, the original in the Vatican archives and Cardinal Pole's published copy at Douai, in England, which papers were the means of determining Leo XIII. to condemn our orders. It was left for The Living Church to point out, as we did in our editorial criticism, that Cardinal Pole died before the pontificate of Pius IV. began, so that the circumstances related in such detail could not possibly have occurred. Several minor impossibilities and obvious errors we purposely passed over, in order not to divert attention from the main issue. The misstatements were thus shown to be fundamental and to disprove the whole story that was related in such detail. Later, the *Guardian* similarly criticised the matter, in England.

We are not surprised that Dr. Gasquet has now denied the authenticity of the entire report. We expected that such a denial would be made. Still, Dr. Gasquet must have said something. He was in this country. He does not deny that he made an address on this subject at Dunwoodie. The *Sun* maintains that their report was made by a reputable ecclesiastic who heard the address and made his notes at the time. It would seem as though Dr. Gasquet might well have corrected the inaccuracies himself. It was obvious that they were of importance.

But that does not relieve Roman controversialists and particularly the Roman press from their own responsibility in the matter. These have published with great detail a report that Pius IV. condemned Anglican orders and that Cardinal Pole promulgated the decree. That report was false. The whole article was a succession of deliberate falsehoods on the part of some one. It was not even founded on fact. The historical setting was impossible. The events related with such detail did not occur.

Will Roman editors maintain that none of them had the scholarship to detect these clumsy errors, and that they published the matter in good faith? Were each and all merely victims? Then the confession is one that makes Roman journalism simply contemptible. It is unthinkable that among all their editorial offices, there was no person of sufficient intelligence to detect the palpable falsehoods which yet they published as news.

And it is beyond question that *somebody* deliberately and purposely penned that series of falsehoods, calculated to impair the confidence of Anglican Churchmen in the orders of their Bishops and priests. That somebody did it in the name of Dr. Gasquet, though we have no thought of maintaining that the eminent Benedictine is guilty, in the face of his disclaimer. But somebody is guilty, and whether innocently or not, those Roman papers which published the matter—we recall particularly the two American and one English journals already referred to—are accessories to that guilt. Why did they publish it? Why have they not referred to our own disproof of it? Why have they offered neither apology nor explanation for thus egregiously misleading their readers?

Do not these journals see that *their honor is at stake* primarily, and that the honor of Roman Catholics collectively is at stake secondarily, no one of them having taken occasion to correct what was thus falsely written in their behalf?

Surely, there is very much to be explained, and it will be a serious blow to our confidence in our Roman Catholic brethren, if none of them care to pursue the subject further.

THE Russian assassination calls for sincere sympathy for the Russian royal family and the Russian government, on the part of the American people, and particularly from Churchmen. The line between liberty and anarchy is, to Americans, a definite, distinctly-drawn line. To sympathize with the popular desire for administrative reforms is in no sense to sympathize with a movement toward anarchy. That a disposition to grant larger liberties to the Russian people can only be embarrassed by this regime of terror, is evident to all.

Americans might well make it understood that in so far as common humanity gives them a right to have sympathies in Russian internal questions of government, they would not favor a revolution by means of which classes unfitted to wield the governing power should be entrusted with the reins of government. Their desire is rather that the masses should be fitted for governing, than that they should govern before they are fitted to do so. Russians mistake this sentiment when they view it as hostility toward their own government. It is a friendly feeling. It is due not only to innate principles of right and wrong which animate the liberty-loving people of America, but also to the belief that Russia can only quiet the fires of the volcano upon which her government rests, by training those fires to be her servant, as fires can be trained. But the fire of human passion which blazes up at the thought of wrongs, real or supposed, can only be quenched or directed into safe channels by redress-

ing the wrongs or showing them not to exist. Americans, sympathizing with a people who are not self-governing (except, to some extent, in purely local affairs), realize, as perhaps the Russian governing classes do not, how hopeless it is in this day to maintain any government without the support of its own people. It is their traditional friendship for Russia—a friendship that, happily, has not been impaired—that has led them so largely to give expression to their feelings that Russia can only look forward to a future of security and peace, by recognizing that she must either train her people to rule and then give them the authority to rule, or else be ruled by them untrained, as a bloodthirsty mob of terrorists. From the American viewpoint, it would seem that the warnings that have of late been given to Russia, bear out the terrible truth of the frightful menace of the latter danger.

ANSWERS TO CORRESPONDENTS.

S. S. C.—The doctrine of the Real Presence and its relation to the Roman doctrine of Transubstantiation are treated under the head of "Topics of the Day" in this issue. Transubstantiation is a mode of defining the doctrine of the Real Presence, and is in no sense a synonym of or a substitute for that doctrine.

A. M. R.—Christmas greens should be removed at the Feast of the Purification or at Septuagesima, whichever comes first. The reason is that the festival season is ended by that time, and there is no longer reason for the decorations.

H. A. K.—(1) When the Blessed Sacrament is reserved upon the altar, the presence of Christ in the sacrament is precisely identical with that presence during the celebration of the Holy Communion. (2) It is fitting that there should be marks of reverence toward the sacrament at such times. (3) The same reverence would of course be paid to the sacrament where reserved in a Roman church, should an Anglican have occasion to be present therein. (4) It is the common custom to reserve in Roman churches, but we cannot say that it is invariable.

B.—(1) Conscience is not identical with the Holy Ghost, though in the normal man it may be reckoned as the voice of the Holy Ghost speaking, not directly, but through the channels of the man's own intelligence. (2) The office of Benediction of the Dead may be used after that part of the Burial Service that is read within the church is completed. (3) Some valuable missionary biographies, useful for reading to the Junior Auxiliary, are Walsh's *Heroes of the Mission Field* and *Modern Heroes of the Mission Field*, White's *Apostle of the Western Church*, and Tucker's *Bishop Selwyn*, any of which may be obtained of The Young Churchman Co. An extended list of such literature may be obtained from the Church Missions House, 281 Fourth Ave., New York.

L. D. W.—Roman controversialists have abandoned the claim that there was at any time a lapse in the tactual succession of Anglican Bishops, but now hold, as alleged in the bull *Apostolicae Curae*, that the Edwardine ordinal, under which Bishops were consecrated until the Caroline revision, was defective, in that the order to which the candidate was to be ordained or consecrated was not specified at the moment of laying on of hands, and also as lacking the expression of the Catholic doctrine of the priesthood. Both these objections have been amply met by Anglican theologians, and in particular by the two English Archbishops who reviewed the papal bull in a letter addressed to the entire Catholic episcopate throughout the world.

B. S. A.—(1) There never has been an office described as "Bishop-emeritus." (2) (3) The question of missions of the American Church in Roman Catholic countries was recently discussed editorially in these columns. (4) We know of no American churches using the newly revised *Hymns Ancient and Modern*. (5) There is no other difference. (6) It is difficult to distinguish between the titles of Primate and Archbishop, since in the Anglican Communion every Archbishop is also termed Primate. Originally the term *Primate* seems to have implied a certain delegated jurisdiction from the Pope. (7) We cannot say.

A. T. Y.—A masonic service in a church would be quite unobjectionable, provided one of the Church's ministers officiated. In a burial, the Church's office must be used, but the masons may be permitted to follow with their stated ritual at the grave, after the conclusion of the Church's office.

X.—The Nicene Creed explains your difficulty. It is God the Father who was "maker of heaven and earth and of all things visible and invisible," but it was the Second Person "by whom all things were made." God the Father was the Creator, through, or by, His Son, the direct instrument of creation.

B.—(1) See answer to A. M. R., above. (2) The liturgical color for Good Friday according to the customary Western use, is black, but among Anglicans, there being no "Mass of the Pre-Sanctified" as among Romans, the altar may properly be stripped bare.

Q.—Lenten sermons might well be on practical themes dealing with the personal life of the individual Christian. There are numerous published volumes of courses of sermons on such themes.

W. H. M.—The Bishops of Denmark have no claim on the apostolic succession. The first Protestant Bishop was ordained by Bugenhagen, a simple pastor, and a disciple of Luther.

LIFE is great or small according to what it has done. It is not the size of the object that marks the intrinsic power. If we could make a buttercup—just one—we could make the world. An infinite creative power—the same power—is necessarily behind each creation. The buttercup demands and declares the creative power as truly as does the swinging world.—*D. O. Mears.*

BISHOP GORE ON PARSON'S FREEHOLD

The Bishop is Severe on Useless Clergymen

DECLARATION ON CATHOLICITY PRESENTED TO THE ARCHBISHOP OF CANTERBURY

English Church Notes

The Living Church News Bureau
London, February 7, 1905

WE are all apt, I suppose, to have our *bêtes noires;* and the Bishop of Birmingham's seems to be what is known in our ecclesiastical system here in England as the "Parson's Freehold." At any rate, this prelate is now going at it verily with hammer and tongs, with the view to its abolition; though in proceeding with their revolutionary scheme to abolish this ancient and time honored freehold, his lordship and other ardent Church Reform Leaguers will doubtless find themselves in a position not materially unlike that of the fabled mountains that labored and brought forth a mouse. Cases there are, no doubt—in every Diocese—of incompetent or unsuitable incumbents, and such both in number and nature as to constitute a very grave abuse and scandal: men who are disabled from old age or chronic invalidism, or who are even *non compos mentis;* those who are plainly unfit for various moral causes; men who have a low ideal of clerical duty, who shamefully neglect the ministry of the Word and Sacraments, and the cure of souls solemnly committed to their charge. But then it does not seem at all necessarily to follow that such evils are inseparable with or entailed by the Parson's Freehold; while, on the other hand, it must be obvious to all that the security of tenure of office which the beneficed clergy enjoy is immensely conducible to the efficiency and thoroughness of their work as parish priests. These would-be abolitionists of the Parson's Freehold seem to be confusing in their minds two things which are *per se* quite distinct, and which in thought and discussion should be kept apart. The Parson's Freehold is one thing, and the right and power of depriving a parson of his freehold for good cause is quite another thing. By all means get rid of a clergyman who is a permanent incubus upon a parish, but leave the Parson's Freehold alone.

The "Parson's Freehold" was the subject of an address by the Bishop of Birmingham, as president of the Church Reform League, when presiding at a special meeting of this organization held at the Church House, Westminster, on January 25th. Dr. Gore began by pointing out that in speaking of reforming the Church there is suggested at once a two-fold element: "both something that lasts forever, which is not of our making, and which is beyond our reforming, and also something which is committed to our responsibility, and which varies or changes, or transforms itself, or developes with the changes of time and circumstance"; and that the wisdom of the Divine society of the Church is to lay as much stress on the one as on the other, "to be in the region of principles conservative to the point of being ready to die for your faith—immovable—and to be in the region which in history is shown to be adjustable, changeable, alterable, for ever seeking to adjust, to improve, to alter, to change." Now, unless he was mistaken, Churchpeople in England were suffering, profoundly suffering, because they do not recognize "the peril of mere conservatism." It is exactly, he said, "that vice of loving not to be changed"—that is a very large part of "the vice of established, settled Churches." His lordship then went on in a lengthy manner to apply this clinging to "mere conservatism" to the particular matter which he brought before the meeting that evening. In the course of his remarks on the subject, he said:

"The spiritual interests of the Church are here being manifestly sacrificed to mere tradition. Thus and thus and thus you make the Word of God, which treats the spiritual and temporal goods of the Church as a charge and a trust and not a property, of none effect by your tradition. But, in order to reform your outrage, you have to take a perfectly practical and intelligible measure. You have to provide a pension fund. What should we think of it if there was no means of getting rid of some public servant? We have an age of compulsory retirement; and why have we no age of compulsory retirement for clergymen, Bishops and presbyters? We want to make men think and see the horror, the ignominy, and the scandal of the present situation; and then we want a real measure of public spirit in dealing with it, because these things are perfectly alterable. I think the matter that depresses me most is that our spiritual revivals—the great Evangelical revival, the great Catholic revival—have yet gone so very, very little way in affecting the corporate life of the Church. They ought to have led to reforms in our structure, and it is because these reforms in structure linger and do not come that we have serious reason to be afraid of the Divine judgment.

The real hindrance to the life of the Church (apart from the need of really converted hearts and wills) lies specially in these great and deep and long standing abuses which we must get altered and get changed."

In the ensuing discussion, the only point upon which the Bishop of Rochester was inclined to differ with the Chairman was in regard to fixing an age for compulsory retirement; he should not like to see retirement made compulsory even at the age of eighty. He thought, however, that if what was meant by compulsory retirement was retirement made compulsory at the discretion of the Bishop, and not brought about automatically by Act of Parliament, he should be disposed to agree with it. Lord Hugh Cecil, who gave the Bishops some capital advice, thought that the Bishop of Birmingham was not at all correct in the statement of the law that he gave in the course of his address; the law of negligence was really not at all inadequate. He believed beyond all doubt that the blame rested with the ecclesiastical lawyers. He earnestly hoped that if the Bishops felt strongly about the question which had been just discussed, they would exercise their own judgment, and not listen to the counsel of their legal advisers.

A large and fairly influential deputation of clergy waited on the Archbishop of Canterbury in the dining hall of Lambeth Palace last Wednesday, in support of the Dean of Canterbury's appeal—signed by about 3,500 clergy—asserting the principle "that nothing can be accepted as truly Catholic which cannot claim the general assent and observance of the Christian Church before the end of the sixth century." The Dean of Canterbury (Dr. Wace), who introduced the deputation to the Primate, said that the whole succession of the great divines during the whole period from the reign of Queen Elizabeth to the Restoration may be said to have claimed with pride "the complete continuity of the Anglican Church with the Church of the first six centuries which founded, at the end of the sixth century, the see over which your Grace presides." This deputation, therefore, would view with toleration and sympathy the admission of variations in the uses and formularies of the Church of England, "consistent with the practice of the first six centuries"; but consider that variations "inconsistent with that practice" should be firmly excluded. Dr. Sanday, who had been selected to follow, at once kicked over the traces with delightful *abandon;* for, *pace* the very Appeal which he had signed, he thought there was something to be said for fixing the time-limit further down still, viz., at the period of the great breach between East and West. They could not, however, draw a hard-and-fast line. No doubt there were "degrees of Catholicity." His own hope, in supporting this Appeal, was that so far as it went it might serve as an olive branch. The Dean of Peterborough and Canon Holland (Canterbury) were the next speakers, and then the Rev. T. A. Lacey spoke in reply to some criticisms on the Appeal. They did not say in this Appeal (he said) that customs were bad because they were not ancient; they only said they could not rightly be called Catholic in the strict sense of the word. They did not, of course, forget the secondary use of the word, by which, from the fourth century onward, any practice prevailing at any time in any part of the Church is called a "Catholic practice"; but they wished to guard against the abuse of this secondary sense. They, therefore, fell back on the strict sense of the word, "including universality of time as well as of other conditions, and we say that nothing ought to be called Catholic in this sense which was unknown during a notable part of the Church's history."

The Primate's reply to the Memorial of this deputation must strike many Church people as being far from satisfactory. His Most Rev. Lordship had manifestly a unique opportunity to speak his mind as a Catholic prelate, but he deliberately chose to throw this opportunity away; and to sink his exalted ecclesiastical position into the purely secular as well as comparatively unimportant one of a member of Sir Michael Hicks Beach's Commission.

The Primate, in reply, expressed his satisfaction in having received the Memorial, and listened to the speakers. He did welcome so cordially, at this time, everything that could be described as an effort for the healing of the breaches which sundered them from one another in the Church. But, most of all, he rejoiced because they went back in their Memorial to first and fundamental principles; because they were asserting something which belonged to the whole character and history of the Church of England. He promised for it not merely his own careful attention, but the careful attention of many others besides himself, "on whom high responsibility rests at the present

[*Continued on Page* 577.]

NEW YORK CHURCH CONSECRATED

Bishop Greer Consecrates St. Cornelius' Church, West 46th Street

OTHER CHURCH NEWS OF NEW YORK.

The Living Church News Bureau
New York, February 20, 1905

ON Sunday morning of this week Bishop Greer consecrated the Church of St. Cornelius, on West 46th Street. The Bishop preached the sermon, and there were present a number of visiting clergy, including the Rev. Dr. Charles C. Tiffany, former Archdeacon of New York, and formerly rector of Zion Church, of which St. Cornelius' was originally a mission. At the evening service the preacher was the Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy. The rector of St. Cornelius', the Rev. Dr. Isaac C. Sturges, has received many congratulatory messages regarding the freeing of the parish from the $45,000 debt which was incurred shortly after it was organized as a parish about seven years ago, the money being used for the purchase of its present building, formerly occupied by a Presbyterian congregation, and for the remodelling of the building to meet the changed conditions. The debt has been gradually reduced during the years, and was finally wiped out by means of a gift of $14,000, made by an anonymous donor, a member of a family which has been long connected with the parish.

St. Cornelius' was started about thirty years ago as a mission Sunday School, and was at the time called the Chapel of the Atonement. It was a mission of the Church of the Atonement, which was afterward consolidated with Zion Church. Then the mission was for a time known as Zion Chapel, and when, in 1890, Zion parish and that of St. Timothy were joined, the chapel was called Zion and St. Timothy. In all this time the services were held in various rented halls on the west side of New York. The present rector, who recently celebrated his twentieth anniversary as a clergyman in New York, has been all of the time connected with this work and was instrumental in securing its organization as an independent parish in 1897, becoming its rector. The property of the Faith Presbyterian Church was purchased and remodelled, the total cost being $35,000, and there have since been made improvements costing about $10,000. It should be said that although St. Cornelius' is now a parish and its rector has the manifold parochial duties inseparable from a city parish, the mission work for which it was for so many years noted has not been neglected. Dr. Sturges keeps in close touch with hundreds of families in the neighborhood who are not connected with the parish, as well as looking after a similar number whom he may justly consider as under his charge. The work of this parish is not spectacular, but under the guidance of its rector it is in every way commendable.

The Rev. DeW. L. Pelton was instituted in the rectorate of St. James' Church, Fordham, last Sunday morning by Bishop Potter. Mr. Pelton was for a number of years assistant at St. Thomas' Church, and in St. James' parish succeeds the Rev. Charles J. Holt, who resigned a few months ago.

The Rev. Samuel T. Graham, who has been rector of Trinity Church, Mount Vernon, ever since he was ordained to the priesthood in 1890, has resigned the rectorate. The parish is the older of the two in Mount Vernon, and has a fine property. The Rev. Mr. Graham is reported to be in not very good health, a fact which led to his resignation.

WHAT ARE some of these sins, usually thought of as little sins? There are sins which, by comparison with great sins, men call little. Ill-temper in family, commercial, and Church relations; a light and frivolous spirit; remissness in religious duties; social whispering, slandering and backbiting; vanity and folly in dress; indulgence in hurtful amusements; careless and impure conversation; pride, etc. There are a host of these "little foxes" we might easily find.—*Sel.*

WE TREAT God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands; and what is true of the Deity is equally true of His Revelation. We use it most reverently when most habitually: our insolence is in ever acting without reference to it, our true honoring of it is in its universal application.—*Ruskin.*

BOARD OF MISSIONS TAKES OVER THE A. C. M. S. WORK

Important Change in Missionary Administration Successfully Effected

THE A. C. M. S. WILL WITHDRAW FROM ALL ACTIVE WORK

Other Missionary Information as reported to the Board of Missions

THE American Church Missionary Society has, voting as a Society, determined to turn Brazil and Cuba Missions over to the Board of Missions, and to do no more in future than to administer its trust funds, about $100,000 in value, and these chiefly in the support of half a dozen missionaries in the Domestic field. It will not take up any new work, but maintains an existence because of its funds, under the arrangement with the Board as adopted in 1877. It has elected the Rev. Dr. A. S. Lloyd to be General Secretary, Mr. George C. Thomas to be Treasurer, and has put into its Executive Committee two lay members of the Board of Missions. All has been done with the understanding that the Board of Missions agrees to the arrangements, and takes over the two missions named. The Domestic work of the Society, although it will remain under the Society, will not be pushed, but simply administered. The Board of Missions accepted its part of the arrangements at a meeting held in the Church Missions House on February 14th.

When Bishop Kinsolving of Southern Brazil returned a year ago he was met with the inquiry, Why two societies at the Church Missions House? The question came from localities that might be supposed most strongly in sympathy with the American Church Missionary Society, and was often accompanied by the statement that while there might be need for a division of labor, the present division was in the wrong place. The new president of the Society, Mr. William Jay Schieffelin, felt from the beginning that duplication of missionary machinery was unwise, and looked about for justification for it. Finding insufficient, he proposed to the Society's executive committee the turning of the Brazil and Cuba missions over to the Domestic and Foreign Missionary Society. The plan not only met encouragement in the Society's committee, but was acquiesced in by the Bishop of Southern Brazil before his departure in November, and by the Bishop of Cuba. A formal proposition was made to the Board of Missions, and a committee appointed by it unanimously recommended the step. Delays were occasioned, however, in order to give the Society itself, and not merely its executive committee, opportunity to act, and in adjusting the financial matter of the transfer.

At its February meeting, held on the 14th inst., the Board of Missions took the final action. A new agreement between Society and Board is to be drawn, to take the place of concordats made in 1878 and 1883, and it will be published to the Church. Some details of the transfer are as follows: The date of it remains as proposed in November, namely, January 1st, 1905. Last May the Society fixed appropriations to Brazil at $25,000, and to Cuba $10,000, for the year beginning September 1st, 1904. It also guaranteed to the General Convention the salary of the Bishop of Cuba, to be included in the appropriation. The Society paid appropriations in full to both missions to January 1st, 1905. In addition it turns over, toward paying the appropriations for the other two-thirds of the year, or until September 1st, 1905, the sum of $12,000. It held $18,000 approximately in special funds, chiefly for the Cuba mission, and $10,000 trust funds for education of Brazil students. These funds the Society transfers to the Board.

The step above outlined was taken by the Society itself, without any pressure from the Board or elsewhere. The step was taken only after unanimous vote. The feeling was that whatever of partisan differences may have existed in the past do not exist at present. The era of good feeling in the Church, and the interest in missions, leave no special work for another agency to do. In this day of combination it is wrong for two appeals to be made to the same constituency for general missions. It is also wrong to maintain, in the Church Missions House, two sets of officers to administer general missions. The Brazil and the Cuba work will fare better under the Board than under a voluntary Society.

The Society gives up its work while it is in good financial shape. Two or three years ago it was in a bad way. Last year, however, it made a splendid gain in receipts. It undertook new work, not done by the Board, and carried it to success. It is well manned. Last year the Brazil Mission's receipts were more than $3,000 above the appropriations. The Society is able to turn over the Cuba mission with all appropriations paid to the date of transfer, and the Brazil Mission is turned over with appropriations to date more than paid. Besides, with both missions are turned over additional and special funds.

Before proposing the transfer, inquiry was made among Society supporters, to see whether they would continue their interest in the missions, and whether they were willing the transfer should be made. Not only were they found to be willing and ready to continue their support, but even the most ardent of them, desired the transfer, first because any partisanship that may have existed does not exist now, and second, because the change would be in the interest of economy. Hardly a voice in opposition was heard.

The action of the A. C. M. S. was taken at a meeting that was little short of a love feast. To Bishop Van Buren, for his work in Cuba under assignment by the Presiding Bishop, a vote of thanks was given. Mr. J. Hull Browning himself nominated Mr. Thomas for treasurer, and then a vote of thanks was given to Mr. Browning, who for many years has done faithful service as treasurer of the Society. Thanks were also extended to Mr. Hulse and Mr. Camp. It may be added that the two last named were members of the Executive Committee, and with others voted for their retirement when the transfer should be made. Credit for bringing about the transfer is due chiefly to Mr. William Jay Schieffelin, who remains president of the Society, and whose tact and zeal were drawn upon in no unstinted measure.

The Board of Missions considered the matter at its January and February meetings, and the negotiations were finally closed at the latter.

APPORTIONMENT CONTRIBUTIONS DECLINE.

The Treasurer reported the contributions to the first instant as amounting to $161,169.82 and remarked:

"I am sorry to report that the offerings to February 1st from parishes under the Apportionment Plan are not as large as those to the same date last year by $3,434.72 and the Woman's Auxiliary offerings have fallen off $3,295.99. Offerings from individuals are larger by $11,272.87 and the Sunday School offerings by $926.58. Receipts from other sources also show a slight increase, so that the total receipts which can be applied upon the appropriations are larger by $14,232.79 than at the corresponding date a year ago. At the same time, however, the appropriations are about $100,000 larger, and the increase in the deficit September 1st, as compared with the previous September, was $38,000; so that the financial condition of the Society is not as good as it was a year ago by $124,000. The Reserve Funds are exhausted, and we have already borrowed $65,000 to meet obligations."

CHINA.

Bishop Graves says that two of the graduates of St. John's College Medical School have been employed with a salary of £300 a year and their expenses, to go to the Transvaal as physicians to the Chinese laborers. The Bishop alludes to the great need of another young physician from America for the staff of St. John's College. At St. John's Chapel at the College, the Rev. Dr. Pott says their Thanksgiving collection for the Shanghai Branch of the Red Cross Society amounted to 95.86 Mexican Dollars. The new Viceroy of two provinces had lately visited the institution before going to take up his residence at Nankin. He made a thorough inspection of St. John's, and St. Mary's Hall and seemed to be very much interested. The next day he contributed 500 Taels to be used for giving prizes to students in both who would write the best essay on assigned subjects. Dr. Jefferys, now in Philadelphia, certifies the Board that, acting under its authority, he had raised $1,500 special contributions for the erection of a building for the Gate School and Dispensary at St. John's College and that favorable contract had already been made in China; leaving money enough to furnish nicely the building.

Bishop Roots reported that Mr. Howard Richards, Jr., of New York, with him on the steamer "Mongolia," was going to the Hankow District as a voluntary worker under an engagement for five years, and at the Bishop's request the Rev. L. B. Ridgely, whose circumstances now permitted it, was reappointed to the Hankow District, to take charge of the Divinity School there. Mr. Ridgely has resigned the important parish of St. John's, Los Angeles, the resignation to take effect at Easter, immediately after which he will proceed to China.

JAPAN.

Bishop McKim reported that the Rev. Kaiichiro Seita, one of the oldest and best loved of the Japanese clergy, died from apoplexy on December 22nd. He served for twelve years as pastor of St. John's Church, Tokyo, and for eight years previously he was a well-trained and faithful catechist. The Bishop also conveyed the in-

formation of the death of Dr. Scriba, a German practitioner in Tokyo, who has been Bishop Schereschewsky's physician and who has given his services gratuitously for the last four years to St. Luke's Hospital, doing very much to establish the reputation it now bears as the best Hospital in Japan. It being immediately necessary to rebuild the Mission House at Maebashi in addition to the insurance money the Bishop had to borrow $1,000 gold, as the new building would cost $2,500. The Board approved the Bishop's action and at his request directed that the interest on the $1,000 should be charged against house rent, account of the appropriation.

WEST AFRICA.

Bishop and Mrs. Ferguson arrived safely at Monrovia on December 16th. The Bishop announces the death from apoplexy on December 22nd of the Rev. Francis King, who was born in Barbadoes in 1830, emigrated to Liberia in 1865, and was admitted to the diaconate February 18th, 1894. The Rev. James S. Smith of Edina is very anxious for assistance in building a schoolhouse at his station, which can be used also for general parish purposes; the school now numbering over one hundred pupils, while there is no place of meeting whatever other than the church, which they erected without assistance from this country. The local Convocation was held there in December, and on the Sunday when it was present the anniversary of the Sunday School occurred; the offerings of the children on that occasion amounting to $126.15, of which $65.00 is to pay for an organ that he has ordered. He has recently baptized nine persons, five of whom were from heathenism, and he says that his Church work is progressing finely.

HAITI.

The Bishop of Haiti asks the Board of Missions to give its sanction and recommendation to an appeal to be addressed to Church people who have pecuniary means for liberal contributions to enable them to bring together the two groups of theological students now under the Rev. Mr. Benedict and the Rev. Mr. Jones respectively, that the great work before them may be more efficiently accomplished. The present students were born and bred Churchmen and not converts from other bodies. The Bishop's previous staff of clergymen have reached an age when it is necessary that provision should be made in anticipation of the necessity of filling their places. He also asks for at least six Scholarships of $150 each.

INVITATIONS TO ENGLISH MISSIONARY EXECUTIVES.

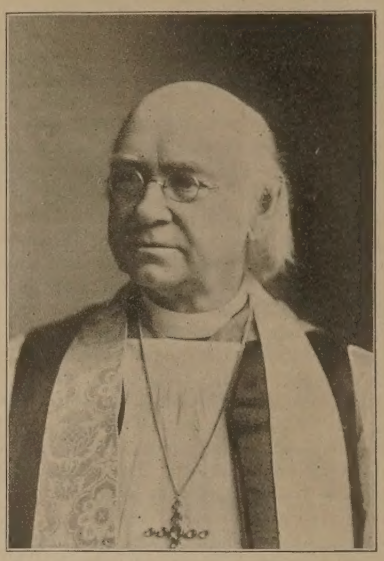
It having been announced that the next International Convention of the Student Volunteer Movement is to be held in Nashville in March and its secretary having asked the Board to coöperate with them in their arrangements, the Board took action seconding an invitation sent on behalf of the Student Volunteer Movement, to the Rt. Rev. H. H. Montgomery, D.D., Secretary of the Society for the Propagation of the Gospel, and Mr. Eugene Stock, Secretary of the Church Missionary Society, to attend the next International Convention of the Movement.

DEATH OF BISHOP McLAREN.

DEATH relieved the long suffering and physical disability of the Right Rev. William Edward McLaren, D.D., D.C.L., LL.D., Bishop of Chicago, on the evening of last Sunday, February 19th. He passed away quietly in New York, where he had spent the latter weeks of his life. His wife and family, which latter consists of a son and two daughters, were with him at the end, which had been almost hourly expected for two weeks or more.

Bishop McLaren was born in Geneva, N. Y., December 13th, 1831. His father was a Presbyterian minister, and the late Bishop was reared in the strict teaching of his father's belief. He was graduated from Jefferson College, Washington, Pa., in 1851. After a few years spent in teaching and then in journalism, he entered a Presbyterian seminary in order to study for the ministry of that body, and after receiving Presbyterian ordination, he went out as a missionary to South America. It was here, in the presence of Christianity of so different a hue from that in which he had been trained, that doubts concerning his own position first came to him. Sent to convert Roman Catholics to Protestantism, he was well-nigh converted to the faith he had tried to overthrow. No conception of the Catholicity of the Church calling itself Protestant Episcopal had thus far been presented to him, nor had such ever been dreamed of by the eminent scholar. In his studies, however, he was saved from embracing Roman Catholicism by coming into touch with Anglican Catholicity. Much of his future attitude toward such questions as the Change of Name is thus explained. While others theorized, he could draw from his own experience to show the fatal misrepresentation of the Church position which was given to the Christian world at large in the name of the Protestant Episcopal Church. Long before the movement had commended itself to any large section of the Church, Bishop McLaren had urged that the name American Catholic Church should be adopted, as the only measure which could hope for any success as an introduction toward Christian Unity.

It was not until the year 1870 that he took the step which his studies had made inevitable. The force of thought and conviction that had long been gathering shape and strength, broke out in open conflict between position and his conception of duty. That question, troublesome to all sectarians, of the authority of ordination, came like a sphinx's riddle. Strong and influential friends saw how the tide was tending, and did all they could to hold one who was a strong tower for the body in which he labored.



RT. REV. WM. E. MC LAREN, D.D., D.C.L., LATE BISHOP OF CHICAGO.
[BY COURTESY OF GIBSON ART GALLERIES.]

A call was given him to St. Peter's Church, Rochester—the Presbyterian church that uses a Prayer Book and surplices its minister; a new chair was erected in Allegheny seminary and offered him; but conviction was more than gain, and on St. Matthias' day, having resigned his large and prosperous charge, Mr. McLaren was confirmed by the Bishop of Michigan, and faced the future as a candidate for orders. He was ordered deacon on July 29th, 1872, advanced to the priesthood October 20th, and instituted rector of Trinity parish, Cleveland, Ohio, where he remained until his elevation to the episcopate in 1875.

The schism of Dr. Cheney, rector of one of the principal parishes of the Church in Chicago, who, with Bishop Cummins and others of less note, had established the Reformed Episcopal body, had left Chicago the hotbed and storm center of controversy in the most turbulent period of the history of the American Church, when Bishop Whitehouse died, in 1874. The successive elections of Dr. Seymour and Dr. DeKoven to succeed to the bishopric of Illinois were both negatived by the Church at large, after two partisan contests. It was then that Dr. McLaren, after a ministry in the American Catholic Church of only three years, was called from his Cleveland rectorship to become Bishop of Illinois. He was consecrated in the Cathedral of Chicago on December 8th, 1875. Two years later the Diocese was divided by the creation of the sees of Quincy and Springfield, and Bishop McLaren retained the charge of the old Diocese, the name of which was afterward changed to accord with that of its see city of Chicago.

Where his Diocese was the center of controversy and polemics at the time of Bishop McLaren's consecration, it is now, at the conclusion of his episcopate of nearly thirty years, probably the most truly united and harmonious Diocese in the American Church; its harmony being not that of truce, but the real unity of brotherly love extending through the entire number of the clergy, whatever be their theological differences. Not many Bishops can show such a result at the conclusion of their episcopal labors.

Bishop McLaren was widely known through his published writings. His first volume was *Catholic Dogma the Antidote of Doubt*, published in 1883. Probably that which is best known is his later work, *The Practice of the Interior Life*. Other volumes, all of them written in a deeply spiritual vein, are *The Holy Priest*, *The Essence of Prayer*, and *Lenten Soliloquies*, the last named of which was his final volume, published last year.

The deceased prelate is succeeded in the bishopric of Chicago by the Rt. Rev. C. P. Anderson, D.D., who was consecrated as Bishop Coadjutor in 1900.

Give not thy tongue too great liberty, lest it take thee prisoner; a word unspoken is, like the sword in thy scabbard, thine; if vented, thy sword is in another's hand.—*Francis Quarles.*

WHY THERE ARE NOT MORE "FAITHFUL LAYMEN."

In The Living Church of February 4th there was an admirable article—the leading editorial—called "The Faithful Layman." We need the stimulus and guidance of such definite instruction. If the clergy would imitate it in their sermons, we might see a few "Faithful Laymen" in the flesh as well as in fancy. The writer complains that "The Faithful Layman" is exceedingly rare, and in view of the shortcomings of the laity, resents—or at least derides—their requirement of a high standard for the clergy. But whose fault is it that "The Faithful Layman" is so rare? Surely if the clergy spoke as definitely and helpfully as this writer, there would be ten faithful laymen to every one that now exists. But they do not. Their sermons are vague, not definite; theoretical, not practical. They are often mere essays, dealing with some historical or exegetical point that has neither interest nor instruction for the people before them. As one illustration of this, I will state that I have lived in the Church for over half a century, in eight parishes, and have unfailingly attended the services in all of them, but never have I heard one word of instruction or exhortation on any of the duties that this writer urges, and for the neglect of which he reproaches the laity. Until three years ago I had never heard that a communicant "removing from one parish to another shall procure from the rector a certificate stating that he or she is a communicant in good standing." None of my eight rectors had ever mentioned the subject. Was that my fault or theirs?

I confess that I have occasionally heard—not a sermon—but a few remarks preceding the sermon on the subject of church-going, but never a word to emphasize the obligation of attending the early Communion service or any other Communion service. In all my eight parishes these services have been simply announced, and though sometimes only two or three persons would be present at the early service, never a word was said to exhort the people to attend better, or I might add, to behave more reverently when they did attend, or to prepare more conscientiously for that high and difficult worship. But for Church papers and books of devotion, we of the laity should deserve even more than we now do the reproaches of this writer of "The Faithful Layman."

He urges that we are too critical of the clergy, but the criticisms of the laity, though often unreasonable, may sometimes prove helpful. And I insist that if we are ignorant, irreverent, and disloyal, it is largely the fault of the aimless preaching of the clergy. The clergy educate the laity in religious matters—or should do it—and we of the Anglo-Saxon race are as good material to work on as the world offers. Our clergy fail in their efforts, I confess, but the reason should be sought in their methods, not altogether in our perversity.

I suggest once more that the reason of their failure and of our shortcomings is in their method of preaching. I am not criticizing them for want of ability, but for aimless, ineffectual methods. Men and women are daily being tempted and ruined by the sins of selfishness, vanity, temper, untruthfulness, impurity, and intemperance; they assemble in Church with the hope—or at least the need—of help; but the clergyman does not speak of anything so commonplace as these sins. Instead he preaches on St. Paul's Epistles or the authorship of St. John's Gospel, and then wonders that his people will not come to church or to the Holy Communion. For instance, last Sunday I heard a sermon on the "Rest that remaineth to the people of God," the Sunday before one on St. John the Baptist's opinion of our Lord. A third that I recall was so vague and meandering that it was difficult to state its theme or *raison d'être,* but I can repeat one little sample that suggests other ambitions than plain, practical instruction; the preacher spoke of the world as in a "chaos of agnosticism, contenting itself with the sesquipedalian verbiage of metaphysics." Such sermons keep the churches almost empty, and send away the few who hear them in the state of mind of Tennyson's farmer:

"I 'eerd 'im a bummin awaäy loike a buzzard-clock ower my 'eäd,
An' I niver knaw'd whot he meän'd but I thowt he had summut to saäy,
An' I thowt he said whot he owt to 'a' said an' I coom'd awaäy."

There is enough egotism in men to make them interested in whatever touches upon themselves—their own sins, their own failures; and there is enough nobleness in them to make them thrill responsively under an appeal to high and difficult duty. People like to be governed. They like to feel a firm hand and a lofty judgment guiding them. But they do not like vague essays that have no bearing on their own lives, and they will not listen to them.

It is unfortunate that we have nothing to make clergymen out of except laymen, and that most laymen are not "faithful" laymen. The only hope for the Church is that the clergy will devise more effectual methods of working up their human material, and will produce a higher type as the result of their labor.

M. L. M.

Mobile, Alabama, Feb. 8, 1905.

BISHOP GORE ON PARSON'S FREEHOLDS.

[*Continued from Page* 574.]

time." He felt he must here say a word which he hoped they would pardon:

"It is at all times necessary for one who occupies the position to which, in the Providence of God, I have been called, to be on his guard not to speak, on occasions such as this, incautiously or inconsiderately. But at present, at this moment, responsibility rests on me in an exceptional degree. We have at this moment a Royal Commission sitting to inquire into some of our existing differences, and to advise (if it may be) some means of bringing them to an end, or, at all events, of reducing them to a minimum. One who is himself a member of that Commission must be necessarily, to an exceptional degree, careful at a juncture like this, as to what he says about subjects which are of necessity coming under the consideration of that body, and on which that body will be bound before very long to make some pronouncements to the world."

The Primate, in concluding his remarks, said that they that day had referred them back to the quarry from which they could best hew the material for mending what might be amiss in the English Church's life and action and utterances to-day.

RT. REV. RICHARD LEWIS, D.D., LATE BISHOP OF LLANDAFF.

[SEE ISSUE OF LAST WEEK.]

On the commemoration of the Martyrdom of King Charles, Monday, January 30th, there was the usual sung Mass at St. Margaret Pattens, Rood Lane, City, at 12:15. The preacher at Evensong was the Right Rev. Dr. Mitchinson, Master of Pembroke College, Oxford. King Charles, said the Bishop, might easily have saved his life and his crown had he chosen to sacrifice the Church; but he stood nobly by his convictions, and, by sacrificing his life, saved the Church.

The consecration of the Ven. J. W. Diggle, late of Birmingham, to be Bishop of Carlisle, and the Rev. Alfred Pearson, late Vicar of St. Mark's, Sheffield, to be Bishop Suffragan of Burnley in the Diocese of Manchester, took place on Candlemas day in York Minster. The Northern Primate was assisted by six of his Suffragans. Canon Bucking, of Westminster, preached the sermon.

J. G. Hall.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—*Emerson.*

Father Time is not always a hard parent, and, though he tarries for none of his children, often lays his hand lightly on those who have used him well, making them old men and women inexorably enough, but leaving their hearts and spirits young and in full vigor. With such people the gray head is but the impression of the old fellow's hand in giving them his blessing, and every wrinkle but a notch in the quiet calendar of a well-spent life.—*Charles Dickens.*

I remember hearing of a person who was always trying to do some great thing for the Lord, and because he could not do a great thing he never did anything. There are a great many who would be willing to do great things if they could come up and have their names heralded through the press. I heard of a man's dream, in which he imagined that when he died he was taken by the angels to a beautiful temple. After admiring it for a time he discovered that one stone was missing. All finished, but just one little stone left out. He said to the angel, "Why is this stone left out?" The angel replied, "That was left out for you, but you wanted to do great things, so there was no room left for you." He was startled and awoke, and resolved that he would become a worker for God; and that man always worked faithfully after that.—*Selected.*

IMPEDIMENTS TO THE GROWTH OF THE CHURCH.—THE UNWIELDINESS OF THE HOUSE OF DEPUTIES.

By John H. Stotsenburg.

EVERY reader of The Living Church and every member and friend of the Church in every Diocese will agree with me that the most important subject which concerns the governing power of the Church is how to plant and maintain at least one organized parish or mission in every village, town, city, and county of the republic.

I maintain that one of the greatest clogs and hindrances to the proper consideration, reasonable discussion and adoption of every plan for the good of the Church suggested and proposed in, or referred to, the House of Deputies of the General Convention, is the largeness and consequent unwieldiness of that part of the governing power of the Church. It is too big to transact business practically. Its chief business, triennially, consists of speeches and postponements of important matters to a more convenient season—a season which seldom or never arrives. The House of Deputies, by reason of the large number of its members, is as incapable of carefully considering and passing practical laws for the growth and advancement of the Church as the National House of Representatives would be for the people of the Union, if, in addition to its large membership, it convened but once in three years and for three weeks only.

The present number of deputies may be approximately stated as five hundred. Eight deputies are added with every new Diocese. One hundred Dioceses would increase the number of deputies to eight hundred. The creation of two hundred more would swell the number to twenty-four hundred; and with five hundred Dioceses, the General Convention would be composed of five hundred Bishops and four thousand deputies. The very statement of the size of such a body shows the absurdity, the inutility, the ridiculousness of our present governmental system.

Think, for a moment, of a law-making power of the Church of Christ composed of five hundred or eight hundred men, some of them having the gift of speech and ready and anxious to display their eloquence; and then ask yourself, reader, if such a body could transact business properly and practically. Examine, if you please, the Journals of the General Conventions, and you will see how very little is accomplished once in three years with very much ado. Important measures generally go over to the next Convention. It becomes the storehouse and repository for the measures which the inability for want of time and talkativeness of the last convention crowded into it; and it, in its turn, after its precious three weeks or less have been spent in much speaking, will discharge its accumulated burden of proposed reforms, necessary changes, and improvements, upon its unlucky successor.

Under the present constitution of the House of Deputies, the more the Church grows the more worthless becomes the House of Deputies for the consideration and enactment of legislation for the good of the Church.

Very fortunately, at San Francisco, power was given, by an amendment to the constitution, to limit the number of clerical and lay deputies by canon. At the last convention two measures were introduced to decrease the number. One provided for a limitation to four, and the other, to six deputies. Instead of giving assent to one or the other of these beneficial measures, they were both postponed for three years.

I ask the reader to consider also the expense and inconvenience necessarily attending the seating and accommodation of five or six hundred men. Few cities can accommodate or provide for them at all, and the cost to the Churchmen and Churchwomen of the cities which make provision must be very large, to say nothing of the expense to Dioceses and deputies. And as to inconvenience, the Convention sessions are generally held in a church, and unless the edifice is constructed like a music hall or theatre, those who occupy the front seats have an undue advantage over the legislators in the centre and rear. The sole occupation of these unfortunate deputies during convention hours, since they can hear nothing or very little, as a general rule, is to cry "louder, louder."

When will the time come when the legislators of the Church will adopt business methods in dealing with questions promotive of Christian progress and Church growth?

Life is short and uncertain. Death is sure and inexorable. Sinners abound. The Gospel ought to be preached by the ministers and missionaries of the Church to all the people. The legislative branch of its government is very much to blame for the failure of its evangelists to do so and for the slow growth of the Church.

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE RAISING OF THE WIDOW'S SON AT NAIN.

FOR QUINQUAGESIMA SUNDAY.

Catechism: Tenth Commandment. Text: St. John v. 25. Scripture: St. Luke vii. 11-17.

THE wonderful miracle had a profound effect upon all who saw it. It was done in a most public manner. In the two processions were people from all parts of the country, and so the wonderful story was told not only in the region round about, but even to the south, in Judea (v. 17). It was the thing that decided the disciples of John the Baptist to tell him of what this wonderful One was doing. The miracle was, therefore, important, in that it so clearly indicated to the people that Jesus came with a divine power. This same lesson has not lost its importance. It may best be brought out by reproducing as far as possible the "atmosphere" of the scene.

To be able to make it vivid to others, study it until it is vivid to yourself. It was a meeting of two processions, the one following the Prince of Life, the other in a funeral train. Remember that a "funeral" has a definite meaning to children and it will be necessary to make clear that this funeral procession was quite different. They will be interested in knowing that everyone was on foot, that instead of a casket there was only the open bier of wicker work, the young man being covered with a cloth, his hands and feet bare. The bier was carried by four young men, and the bearers were frequently changed to give as many as possible a chance to help. At the head of the procession came the man who was to give the oration when the grave was reached. Behind him came the poor widowed mother, the only real "mourner." The bier came next, and was followed by the flute-players, probably two in number, who played a mournful tune. There were also the hired mourners who would keep up a continual wailing and weeping; then, the people who had come to show their sympathy. If anyone met the procession, he would turn and follow to the grave. Altogether, in this procession, there was "much people of the city."

Outside the city gate, they met the procession following the Master. These had come from Capernaum, about fifteen miles away. It was the custom to have burials in the late afternoon, so that it may be assumed that it was nearly time for the sun to set. As they met, a change came over the Master. When He saw her left alone, He "had compassion" on the mother. The word of sympathy, the commanding touch which made the bearers stop, the brief words of power addressed to the dead, the young man restored, all follow in quick succession. The young man who had been dead, sat up and began to speak. What did he say? we wonder. Was it the one word, "Mother!" or did he answer to the voice which had power to be heard even beyond the valley of death? As "He delivered him to his mother," *a great fear* fell on all who were present. There was no shouting, no noise. The awe and fear hushed the people at first as they whispered to each other that God had visited His people. They all admitted that He had come from God.

From the story itself there comes the feeling and conviction that He who had such power and wielded it in such a quiet yet effective way, has such divine power as is claimed in the words of the text. The dead heard and obeyed. All the dead will hear when He speaks to them. They are but asleep to Him, for He is the Lord God of the dead as well as of the living.

There may also be taught the fact that in Jesus Christ we have the one Friend who can help us out of every trouble. It may not be for the best that we should be relieved of some particular trouble, but He is able to bring us out of it. He will do so if it is for the best, and we ask Him. I am very sure that the mother of that boy had prayed, and prayed real prayers to the Heavenly Father for her son. For His glory it was necessary that the boy should die. Her prayer had been heard none the less. And because His Son was near, the Father sent Him to answer that prayer even though it was in a very unexpected

way. There is no intimation that the journey to Nain was taken for any other purpose than this raising of the young man. Even if there was some other reason, it was, at any rate, all ordered in the providence of God so as to answer the widow's prayer. He still hears our prayers. Jesus Christ can still come to our help. He may seem to take no heed, but that is because of our inability to see and hear the spiritual. In our greatest need He will do what we cannot do ourselves.

This same lesson applies to the seeds of the soul. Even more than we need material, physical help, do we need His help in the deeper things of life. The only permanent and therefore the more real life is the spiritual. Just as there was no other Voice that had power to waken the young man from the sleep of death, so there is no Voice but that of the Saviour which can call us into the life of the soul. To that life we may be dead while yet we live in the world. We need to recognize the fact that the true life of the soul cannot be developed apart from the Master. Experience tells us that we cannot conquer the forces of sin and evil as long as we fight in our own strength alone. We may be convinced that what we are doing is wrong, and know that it is harmful, and yet we do the sin. It comes from a trust in our own power to do right. We fail until we admit our need of a Helper. There is none other Name under heaven given among men whereby we must be saved but that of the Lord and Saviour Jesus Christ. The lesson teaches us of His power and so gives us confidence to call upon Him.

The text assures us that the dead shall hear the voice of the Son of God and that *they that hear* shall live. When He calls, all the dead shall hear, in one sense. We are told that when He calls "all that are in the graves shall hear His Voice and shall come forth" (St. John v. 29). But all do not come forth to the new life in Him. Only those who "hear" in the sense of *obeying* that Voice shall have the life that is ever after guided by that Voice. That power so to hear comes from nothing else than the hearing and obeying His voice here and now. He has told us of great acts of obedience which all who own Him as their Lord must do. He also speaks to us day by day. He will tell us what to do in every hour of every day if we will but hear. And the more we become accustomed to the obeying that voice, the more clearly shall we hear and recognize it in the life to come. Learn to "hear" His voice now, so that you will know it when He calls you from the long sleep.

HYMN.

FOR THE CONSECRATION OF A CHURCH.

O praise the Lord, His Name we here confess,
Who rules the world in peace and righteousness;
His glory fills the heaven, a mighty throng
Adore His majesty, in endless song.

O God most holy, hear our glad acclaim,
We praise, we magnify Thy blessed Name,
We thank Thee for Thy mercies and Thy grace,
We praise Thee for Thy presence in this place.

The Church is one in paradise and here.
For saints gone hence in godly faith and fear
We thank Thee, Lord; may we have grace to go
The way they followed Christ when here below.

O bless the Word made known, and give us power
To serve and please Thee always from this hour;
Help us to live, to labor, and to pray,
Thy wisdom grant us for life's little day.

Through merit of Christ's sacrifice we plead
For grace sufficient in the time of need,
For pardon of our sins. O God bless all,
Who in this house upon Thy Name shall call.

FRANKLIN W. BARTLETT, D.D.

BY COMMON CONSENT we look to the home as the centre of affection and the school of affection, and, therefore, the place, by excellence, where the foundations of a noble State are to be laid. The strength of our country is found, not in universal suffrage, and still less in gigantic armaments, but in the quiet influence of the fireside and the sacred bonds which unite together the family circle. The corner stone of our nation is the hearth-stone. But if our homes are to take this place in the fabric of society, then must the Sabbath be jealously guarded as the home day. Any other time is for many a hard-working man out of the question. The pressure of work compels him to come and go in his own house like a lodger. His wife and children see him only for hurried moments. The Sabbath is a divinely given opportunity when all that is best in family life can blossom and bear fruit.—*Rev. W. S. Houghton.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PRAYER BOOKS WITHOUT "P. E."

To the Editor of The Living Church:

MAY I suggest to your correspondent that, before distributing any more Prayer Books it might be a relief to remove the title page and preface neatly, and the name objected to would not be thrust upon anyone to whom he gave it. This would surely not be subterfuge.

Respectfully,

Chicago, Feb. 14. C. T. RAYMOND.

THE DUTIES OF GOD-PARENTS.

To the Editor of The Living Church:

THE following letter was received this A. M. I omit names:

"REV. AND DEAR SIR:—It occurs to me that before long you will be gathering your candidates for Confirmation, and I therefore beg to call your attention to my godson (name), a member of your parish. He is in his 13th year and, while I have not the pleasure of knowing him very well, it seems to me that he should by this time 'know the Creed, the Lord's Prayer, and the Ten Commandments and be sufficiently instructed,' etc., and be a fit candidate for Confirmation. As his godmother I ask you as his rector to see that the case receives the attention it requires, should it be that it has not otherwise been brought to your attention or thought of by yourself.

"Very respecfully yours,

"(NAME.)"

I have been in the ministry 28 years, and it is an astounding fact that this is the first time I ever had a sponsor follow up a God-child. It would be interesting to have the experience of other clergymen. The publication of the letter might awaken the slumbering interest in this vital question of sponsors. How lightly men and women take upon themselves this great responsibility! Alas, how careless we of the clergy are in many cases, as to the fitness of persons proposed as sponsors! Has not the entire matter drifted into a mere perfunctory observance of that part of the Baptismal service applying to God-parents? Does it not strike you that there should be a revival and awakening to the true meaning of the term used in the administration of the sacrament? God-father surely means much more than the mere compliment paid to a friend, when asked to stand for the child.

This boy was confirmed by the Bishop in my last class, presented July 1904. I. N. MARKS.

Lake Geneva, Feb. 14.

WORK IN ALASKA.

To the Editor of The Living Church:

MY attention has been called to a statement which appeared recently in some of the Church papers, that during my recent visit to Boston I received a gift of $5,000 for the building of an Episcopal residence at Sitka. My stay in Boston during and subsequent to the General Convention was marked by boundless kindness, but it is only right to say that the money for the building of an Episcopal residence was secured through the efforts of many branches of the Woman's Auxiliary in all parts of the country. I have no doubt that the Church people of Boston have done their full share in this connection and would be the first to regret any erroneous statement which seemed to indicate that a considerable amount of money had recently been given to meet some of the pressing needs of the Church in Alaska.

It has been an inspiration to me wherever I have gone during the last two months to see the growing enthusiasm for Church extension, not only in Alaska but throughout the world, even though the special gifts for the Alaskan work are not nearly commensurate with the obligations I have assumed. Much of our work, particularly in the new mining camps such as Fairbanks, where we have recently built a hospital and a church which also does duty for a reading-room, is exceedingly ex-

pensive owing to its remoteness in interior Alaska and the excessive cost of all supplies.

P. T. Rowe,
Feb. 13, 1905. *Bishop of Alaska.*

BREADTH AND PARTISANSHIP.

To the Editor of The Living Church:

ALLOW me to felicitate you on your definition of "breadth" in your issue of January 28th, p. 439. You say:

"For what is intellectual breadth? It is the ability to adjust correlative truths in their right relation to one another; to look from the local and immediate to the universal in time and place; to solve concrete problems in accordance with large abstract considerations; to adjust large principles to small details; to comprehend a larger measure of infinity than can be comprehended by men of narrower views."

The Living Church says a good many wise (some otherwise) things, but never anything more wise and true than this. It has suggested several thoughts, two or three of which I wish to express.

I once heard the late Dr. Beers of San Francisco (of blessed memory) say in his inimitable, deliberate way: "Yes, I have often observed that if you turn a 'broad' Churchman up edgewise, you will find him dreadfully narrow." And is not this true of all "parties" and "schools of thought," so-called, in the Church? You turn a very "high" upside down and you find him dreadfully low; and turn a very "low" over and you find him dreadfully high—concrete examples are not hard to find.

This is inevitable, because "party" means a "part"—*pars*—and a part is necessarily not the whole, and the whole is made up not only of "breadth" but "depth" and "height" as well. There can be no solidarity, *i.e.*, "Catholicity," without these dimensions all together. And so, Mr. Editor, all party names must carry with them *per se* the idea of narrowness and defect.

I take it, consequently, that "Catholicity," in its true and whole sense, cannot be applied to, or appropriated by, any "party" or "school of thought";—"party" is simply a "school" which has assumed a concrete form.

Of late it has been the fashion in some quarters to scout the Vincentian canon as obsolete, inadequate; doubtless it does not fit in with the ideas of some "party" men—they do not "like" it—because it does not agree with them. Your analysis of "like" and "dislike" in the same article is admirable. But when and where has any better definition of "Catholicity" been found? And does it not substantially fit in with the comprehensive inclusion of "breadth, depth, and height"?

I do not mean to say that any of the existing "parties" in the Church are coterminous or identical with—whatever may be claimed—any of the necessary elements of dimension found in a true Catholicity.

I take it that your definition of "breadth" is not confined to the "intellectual," but includes as well the ecclesiastical and the spiritual—in "time and place."

D. D. Chapin.
Brandon, Vt., January 30th, 1905.

A book agent, a Baptist parson, recently called on one of our clergy to sell a topical Bible. At the close of the interview the agent remarked that he had been "brought up in the Episcopal Church, but had been side-tracked."

The clergyman replied:

"There are two kinds of side-tracks. One leads back into the main line, and the other is a derailing track. Which are you on?"

"Good day," the agent replied, and departed.

Curious are the happenings in missionary work in Japan. A missionary of the C. M. S. had gained permission to give a lantern lecture to wounded soldiers. When he reached the place provided by the officers for the meeting he found it was a Buddhist temple. There at one side of the high altar and under the shadow of Buddha he stood and preached Christ to a most attentive audience. The missionary had to tramp that night seven miles in the rain to reach his home, but his heart was light, for joy of having had the privilege of that talk to the friendly soldiers.

Tibet, refractory Tibet, can be reached and made to see and hear. Some three years ago a Tibetan Lama named Khomfel was converted through preaching of Moravian missionaries from Leh, in Kashmir. He was an able man; was taught, and finally sent to preach Christ in Kalatse, near the Tibetan border, the very place where he used to serve Buddha. Now the Moravians tell us of the baptism at Leh, of five Tibetans from Kalatse, converted through the preaching of Khomfel. "Be what you like; be a Mohammedan if you choose; but if you become a Christian we will disinherit you!"—this is the threat hurled at one of these new converts by his friends. It was carried out to the letter, too.

Literary

Religious.

On Holy Scripture and Criticism. Addresses and Sermons. By Herbert Ewd. Ryle, D.D., Bishop of Winchester. London and New York: Macmillan & Co., 1904.

These somewhat miscellaneous addresses show Bishop Ryle to be a devout and enthusiastic believer in the Divine inspiration of the Bible, and at the same time a convinced champion of the modern critical views touching the Pentateuch and other Old Testament Books.

Modern critics have so often perverted the doctrine of inspiration that the impression prevails in many quarters that their critical views cannot be harmonized with belief in supernatural and plenary inspiration. Bishop Ryle succeeds in showing, we think, that the new views concern the human factors of Scripture exclusively, and do not touch the question of Divine inspiration at all. They bear on the method by which the Old Testament was humanly produced, not on the Divine sanction which has made the completed result God's own Word, and which has given human writings a super-human bearing and significance.

It remains that we do not share in Bishop Ryle's estimate of the evidence by which modern views are supposed to be established. When he says: "It is strange how many current views on Biblical questions rest upon Jewish and ecclesiastical tradition, for which there was little historical basis," he betrays an inadequate realization of the fact that Jewish tradition is the most ancient historical evidence we have touching the origins of Old Testament literature, and may not be rejected scientifically without strong evidence of its falsity. Evidence, we say, not mere possibilities, conjectures, and plausibilities.

Again, he appeals to an alleged general prevalence among the Israelites of the habit of accumulating the productions of many ages under a few great names, as fortifying the evidence for the composite nature of particular books. In doing so he forgets that the larger theory to which he appeals depends for its credibility upon the soundness of the views concerning the particular books. In short he reasons in a circle.

The work of criticism thus far has been in the hands chiefly of those who are influenced by rationalistic presuppositions. Until their results have been sufficiently scrutinized by scholars who occupy a truer point of view, we must decline to believe that modern views are established.

We do not accuse modern critics indiscriminately of being rationalistic. But even such critics as our esteemed author have apparently failed to realize the important part which rationalistic presuppositions have had in giving modern critical arguments their seeming force. They have not, so far as we have been able to discover, put the arguments which were rationalistic in origin to the direct test of sounder presuppositions.

Francis J. Hall.

From the press of George P. Putnam's Sons there will shortly be issued a volume by the Rev. R. A. Holland, D.D., rector of St. George's Church, St. Louis, bearing the title, *The Commonwealth of Man.* The volume contains the substance of the Slocum lectures which were delivered by Dr. Holland at the University of Michigan eleven years ago but which have not up to the present time been published. Dr. Holland's unique literary power, which enables him to express himself in terms so pithy and so readably, will make this study in sociology of distinct interest as well as value.

From the office of the Brotherhood of St. Andrew in Boston, there has been issued a new *Handbook of the Brotherhood of St. Andrew.* Not only will this manual be found invaluable to Brotherhood men, giving as it does the constitution, rules, and many suggestions for their order, but it is also full of sensible hints for carrying on practical parish work, particularly among men, such as every one engaged in such work, clergyman, layman, or laywoman, will find of much assistance. Indeed, though there are included in it only 96 pages of small pocket size, we doubt whether there is any publication, even among the more elaborate treatises, that is so replete with practical and helpful hints on parish work as is this manual. The price is 10 cts., and the handbook may be obtained at the office of the Council, Broad Exchange Building, 88 Broad St., Boston, Mass.

A simple and useful *Manual for the Holy Eucharist* is compiled by the Rector of Howe School, Lima, Ind., and published by him at 20 cts. It contains the Eucharistic office with private devotions fitted for beginners in the spiritual life. It is such a manual as we are glad to commend.

Biography.

Maria Edgeworth. By the Hon. Emily Lawless. New York: The Macmillan Company. 1904.

A very readable book of a charming personality; we are divided in our opinion which of the two authoresses to commend in higher degree. There is not a dull line in the book, nor a thing that savors of padding, and this is a real joy, and brings relief to the reader in these days when so much is crammed into the biographies and autobiographies which are pouring from the press. After all, in a biography of any other than a writer or actor in the first rank, what the reading public wants is not so much long accounts of the *minutiae* of life, but enough of them to support the deductions of the author; and the public desires to have the writer's own views tersely expressed. The fact is, we are asked to read so much, we have no time to make studies of characters and writings of this or that author or man of action, unless, as has been said, they are numbered among the truly great.

As we read the biography before us, we have no doubt of what the authoress thinks of Maria Edgeworth, her father, relatives and friends; and we agree with her conclusions, except in one case, which case seems to have been debated before. The authoress thinks that it was not to the advantage of Maria Edgeworth to have passed her schooldays in England, in view of her Irish writings, and that she would have been better equipped to deal with questions touching her home-life if she had received an Irish education. It seems to us that she came home to Ireland at the right time, when her powers of observation had been developed and her opinions had not been formed; above all, at the time when her impressions would be the keener by contrast with the things she already knew by experience. But however it might have been, we are thankful for the fact that Miss Edgeworth did not only write moral tales with educational ends in view, but stories of the old Irish life, a perusal of which has brought great pleasure to countless men and women, and made all the world to have a kindly feeling towards the people of the Emerald Isle. We are quite prepared to believe that her sympathy with the peasantry had great influence upon the works of her friend Sir Walter Scott. We arise from a perusal of the book with a feeling of satisfaction that we have been able to live for a short time with so kind and gentle a lady, so sane and humane a heart.

William Prall.

An Irishman's Story. By Justin McCarthy. Boston: The Macmillan Co. Price, $2.00.

This is a book for the fireside, a book to pick up for an hour's pleasure, one to lay down with regret when the reader is well started; a book to which one may and will return through the long evenings when fiction fails to interest, when politics are a bore.

McCarthy was contemporary with Gladstone, and is also one of us to-day. His visit to America was made in the days when Horace Greeley was a power in politics, and him he knew; when Wendell Phillips was championing abolitionism, and him he walked and talked with; when Garrison loomed large; when Bryant, Curtis, Riply, Sumner, were in the zenith of their powers. These he knew, then and after. Always the champion of liberty but not of anarchy, he strove rather by conciliation than by open warfare to bring about his desires. His retirement of Parnell was of this sort.

So the book is up to date, yet most of the story happened before the new voter of to-day was born. This may seem a paradox or an Irish "bull," but the explanation lies in the freshness of the story of Justin McCarthy's life as told by himself. He was born in humble circumstances. Before he was ten the prick of too little food was known in the family. One forgets too soon these accidents of his life when reading the "life" after success comes. Of course one expects to find here something more than the author, and is not disappointed. His life touched many others. His history is a history of his times so far as he came in contact with events, and he did not hide. Biography becomes in this way most surely, as in this case, a history; some will say, one-sided, but no more than all history is one-sided, since the personal equation is always present.

So we will take his book for the evenings to come and listen to this genial gentleman's story of his and our times, and we will read many things between the lines only hinted at—of the trials, the discouragements, the successes, the failures, successes again, and honors, knowing that we are reading a life which is like a romance; for Mr. McCarthy has unconsciously made a romance of his *Irishman's Story.*

The Pathfinders of the West, Radisson, La Verendrye, Lewis, and Clark. By A. C. Laut, author of *Lords of the North, Heralds of Empire.* Illustrations by Remington, Goodwin, Marchand, and others. New York: The Macmillan Co. Price, $2.00 net.

Miss Laut has not been searching human documents for nothing when she exploits two such worthies as Radisson and La Verendrye as the real discoverers of the Great Northwest. Before Marquette, were these. Before Joliet and La Salle, did Radisson and his friend, breaking loose from the tyranny of the great Fur Company, make the long journey overland to the Western sea. Miss Laut proves her statement by the best of arguments, the witness of those documents now open to all—"The Jesuit Relations."

It is a wonderful story, this account of those two explorers. It is well worth one's time to read this thrilling description of their wanderings, and one's knowledge of this early history is incomplete without the correction Miss Laut has made to one's earlier teaching.

Fiction.

The River's Children. By Ruth McEnery Stuart. New York: The Century Company. Price, $1.25.

Idyllic is the only word that can at all express the charm of Mrs. Stuart's story of the Old Mississippi as it hurries with its load of untold wisdom to the sea. Simple, pathetic, grave, gay, almost a tragedy or comedy, always tender, never morbid—these moods mark the artistic story of *The River's Children,* and will serve to claim anew the devotion of her old friends for Mrs. Stuart. The river, enemy and friend of those who live upon its banks, makes the scenery for the characters. The two ancient relics of "befo' de Wah," who faithfully see to the upbringing of Miss Blossom, are quite the most interesting specimens Mrs. Stuart has yet created. Quaint, illogical, religious, are these two dear people, preserving intact the tradition of their masters. One cannot imagine the South apart from them although they have been nearly destroyed by the times since the war. That Mrs. Stuart has done a service to literature, and incidentally to history, in her character sketches of the old time negro, will be admitted by every one.

Paths of Judgment. By Anne Douglass Sedgwick. New York: The Century Company. Price, $1.25.

One who has read *The Confounding of Camelia* will surely turn to Miss Sedgwick's *Paths of Judgment.* Whoever does so will not be disappointed. There is an illusive similarity to Mrs. Wharton in the work of Miss Sedgwick that must have been noticed by others. Whether it is in the analysis of motives that are the mainsprings of her characters, or in fine descriptions, it is there. She delights in brilliant contrasts, as in the characters of Geoffry and Maurice, of Angela and Felicia, in the last book. She compels attention and interest whether she is enumerating all the smallnesses and weaknesses of Maurice or making Geoffry the splendid creation that he is.

The story will cause some heart burnings, will arouse some anger at the slowness with which outraged justice wields the retributive arm, but we prophesy that no one will lay down the book till tears have their way and the right comes to its own.

The Reaper. By Edith Rickert. Boston: Houghton, Mifflin & Co. Price, $1.50.

Almost a Saga of the North is this sombre but vivid recital of Miss Rickert. It is a far cry from Mr. Crawford's Roman skies, to this hardy group of fishermen on the bleak shores of the Shetlands. It is none the less interesting for being different. In fact, the contrast lends a piquancy to the later story. Terral Saemundson, the dreamer, or poet, or prophet—which you will—is a character finely and strongly drawn. Bred on the old folks' tales of the Norseman, he might have stepped out of an early century, so steeped is he in tradition. Only here the similarity ends, for not by great deeds of arms and battle wins he his meed, but by sacrifice and patience. The story is far removed from the industrial or commercial spirit, and deals with homely lives. It is told with simplicity and sincerity. The patch of color serving as background is realistic. In fact, the author has done a meritorious piece of work in which she has been aided by a vivid imagination, a rare descriptive pen, and a knowledge of perspective. It is the "touch of nature which makes the whole world kin."

A Modern Legionary. By John Patrick Le Poer. New York: E. P. Dutton & Co. Price, $1.50.

This is the story of a young Irishman who enlisted in the French army and became a member of the Foreign Legion in Algeria. He afterwards fought in China. It is a rough tale, full of coarse camp life and bloody fights. Toward the end of the story, the hero has a liason with an Italian girl, who keeps the canteen, and after killing his superior officer, he flees with the girl whom he has married, and she dies in the Desert. He then escapes and returns to Ireland. The story is coarse and rough; but probably it is like the real life in those particulars.

Miscellaneous.

What a Young Man Ought to Know. By Sylvanus Stall, D.D. Philadelphia: The Vir Publishing Co. Price, $1.00.

This is a new and revised edition of a well-known and useful book of the Self and Sex series. There is little to be added to our former notice of the series. The books are valuable, and if read only by those for whom they are intended, they are sure to be helpful. But the danger with printed books in English on such topics is that they are liable to be read by those for whom they are not intended.

Inspiration in Common Life is the title of a volume of practical religious essays just published by Thomas Whittaker. The author, the Rev. W. L. Watkinson, is a preacher of note among the English Wesleyans.

Topics of the Day

THE REAL PRESENCE OF CHRIST.

Question.—Will you explain the teaching of the Church about the Real Presence of Christ in the Holy Communion?

Answer.—Among the natural religious instincts of men is a longing to realize God's presence with them. Nor is it enough for them to know that He is everywhere immanent in nature, an "infinite and eternal energy from which all things proceed." They want a more special Presence of God with them, and in their poor efforts at worship they have always sought for such a presence. That, perhaps, is the meaning of the ideal worship of the heathen in all its forms. There, so always, the origin of the false religion lies in the exaggeration of a half-perceived religious truth. Men were so anxious for a special manifestation of the presence of God that they erected some object of devotion so reminding them of such presence, and then in time identified the object itself with the presence it was supposed to indicate.

When God then chose the Jews as a people for Himself, He responded to this longing of men for His presence: the mysterious Shekinah was a special manifestation of God; the presence between the Cherubim that overshadowed the Mercy Seat was God's response to man's prayer for a special unveiling of His glory. And when the new covenant, the Christian dispensation succeeded the old, surely we must expect that God would not deny a like privilege to men; rather, an unspeakably greater privilege was bestowed upon them. God became incarnate. His special presence became a personal union with human nature that was to last forever: the Word was made flesh and dwelt among us. Where Christ was, God was. The apostles saw with their eyes, their hands actually handled, the Word of Life.

So again, when Christ the God-Man left earth for heaven He did not wholly withdraw Himself from us; He is yet with His people. Where two or three are gathered together in His Name, there is He in the midst of them. Moreover, He has sent the Spirit to tabernacle with us, to make each one of us a temple where He may dwell, so that He inhabits the heart of a baptized believer as He does not dwell elsewhere.

And then lastly, as a revelation of His special presence, our Lord has ordained the holy mystery of the Eucharist, in which as a pledge of His love He vouchsafes to come to us in a new way. When He instituted the Holy Supper, He took bread, and blessed, and brake it, saying to His disciples, "This is My Body; this is My Blood." He spoke without qualification, as He had spoken to the Jews in Capernaum a year before, when He told them that the bread which He would give was His flesh, which He would give for the life of the world.

What her Lord said, the Church has always taught. She declares that when the bread and wine of the Eucharist are consecrated they become in some real, though mysterious, spiritual way, the very Body and Blood of Christ Himself. She cannot explain *how* the change is made; for Christ Himself did not explain it. When men object to the doctrine she can but repeat it in faith; she can say no more than her Lord, and He but reiterated His words when the unbelieving disciples found His language too hard for them. And so the Church has stated the fact, and for a thousand years men were content to kneel before the sacred food, believing though they could not understand. Then came the denial of the mystery by some who withdrew from the Church and placed themselves in hostile array against her; and still again this Eucharistic concord was broken by those who, in their anxiety to defend the doctrine, attempted to answer that question, "How?" to which our Lord at the outset declined to reply.

The philosophy of the presence had been discussed for many years, and then the Roman Church added to the Catholic teaching an alleged explanation of the *way* or *manner* in which Christ is present in the Eucharist. This metaphysical explanation is called "Transubstantiation." The Bishop of Springfield has somewhere said that this desire to explain is "As if we all held and taught that a living man on earth is an entity composed of body and spirit, and there we stopped; but some venturesome people went beyond this explanation, alleging that the connecting link which united the two and made man a living being was the saline principal in the blood, and then insisted that unless we accepted their solution of the mystery of life they would have no dealings with us." Transubstantiation and the Real Presence are not one and the same thing. The one doctrine is an attempt to explain the other, and while the Anglican Church has rejected the explanation, she holds carefully to the fact which it seeks to explain. In the philosophical language in which it is couched, the Roman doctrine is capable of an orthodox interpretation; but in the popular understanding of the term it overthrows the nature of a sacrament and leads to superstition and error.

As to what we mean by the Real Presence, however, a simple explanation will be found in the familiar "parable of the magnet." Take a bar of steel and rub it with a lodestone. You cannot see any change in it, examine it as you will—it *looks* just what it was before. And yet, as a matter of fact, it has become something more; it is now a magnet, and in, with and under the steel there exists a new power. So, in the Holy Eucharist, the bread and wine, after consecration, *seem* to be exactly what they were before, and yet they, too, have become something more, the Body and Blood of Christ. Not ceasing to be, materially, what they were, they have become, spiritually, what they were not. There is, in, with, and under the material things, a spiritual Reality, whose power can be received, whose influence felt.

By the *Real* Presence of Christ in the Eucharist is meant that He is truly and really there. Real does not mean material. The most real things are the spiritual things. The most real thing about myself is not my body, but my soul, that thing that gives me individuality and makes me myself. And the most real thing about the Holy Eucharist is not the outward symbol, the bread and wine that we see, but the hidden Presence, spiritual yet none the less actual, the Presence of Him who promised to make this feast the means of communicating to us His own very life, His strength, His power; in short, Himself.

We have in the Eucharist an exact counterpart of the Incarnation. Christ was God, and without ceasing to be God, He became Man. He is human, and at the same time He is divine; and He exists as one person in the perfection of both natures. So the Eucharistic elements are bread and wine, and at the same time they are the precious Body and Blood. They have not ceased to be the first by becoming the second; they are none the less second because they remain the first. It may be questioned whether, in most cases, those who refuse to believe in the Eucharistic presence have ever seriously contemplated the fact of the Incarnation, have ever fully realized that Christ from the very moment of His conception was still the God-Man, that as He lay on Mary's breast He was the Supreme Head of the universe, as He hung upon the cross dying in agony He was present in all creation ruling by His power.

This then is the grandeur and beauty of the altar: that it is our Lord's throne, where He waits to meet and bless His people. Here the Church's service reaches its fitting climax, so human is this Sacrament while yet so divine: so human, for the gift is hidden under natural signs and veiled as being too bright for mortal eyes to gaze upon; so divine, for its mystic power seems ever ready to burst into a flame of glory. "Surely the Lord is in this place, and I knew it not. This is none other but the house of God, and this is the gate of heaven." C. F.

"THE WHOLE CREATION GROANETH."

"Heart of the universe of God, dost groan
'Neath sighs and tears and sobs of sin-stained men?
Dost struggle under barriers made? Dost free
Thyself by sudden wrench and wield abroad
Calamity and death? Oh, tell me, then!
Were heav'n again on earth, wouldst thou be less
Severe? Wouldst travail less? And sweetly smile
Where now thou bringest pain, its measurement
Man's capability to learn? Wouldst give
But gentle touch where now tornadoes blow?
In place of thunder, would men hear the word
Wafted by breeze? Oh, tell me, Heart encased
Within this universe of old! Were we
To do heav'n's will, heal hearts of brother-men,
Were peace to reign supreme, wouldst thou be more
Of God and less of pain? Strange secrets lurk
Within thy bosom deep."
Methinks I hear
The answer whispered soft: "In every breath
I draw, I gather in the atmosphere
Of man—God's agent placed upon the earth
To bring forth all of good. Thy lesson learn—
Man's primal power wield, and waves will still."

Isabella K. Elbert

The Family Fireside

THE STRAIGHTENING UP OF EDWARD LANGHAM.

By Charlotte Chittenden.

IT was Sunday morning, clear and lovely as a jewel, with the air like mulled wine. Early service in the stone church was over, and the clergyman stepped briskly through the covered way to the rectory. He stopped at the middle opening out on the terrace, where a broad band of sunlight lay like a smile on the stone flagging. The sparrows were darting in and out, chattering like mad, and the clergyman, watching them with an amused smile lighting up his lean, kind face, felt in the pocket of his rusty cassock for crumbs.

On a jutting stone in the church wall sat an absurd looking young cock sparrow, very long of leg and of decidedly pugnacious disposition. He pecked at all his neighbors passing by, with such impartiality, and certain aim that he was soon in a storm center of wrath, until his mother, hearing the commotion, came scolding out. She must have been a good disciplinarian, for the young cock grew quiet at once, and tried to sneak back in one of the crannies. She hastened his departure by pecking him vigorously, and then returned to take his place!

The clergyman laughed, and as he scattered crumbs on the flagging, the birds fearlessly flew down, the belligerent mother and son at once securing a place of vantage.

"Shame on you, dame!" he said; "never scold your son for what is an undoubted inheritance."

Steps coming up at this juncture, he turned around, and the sparrows fled to their swings on the ivy vines and told what they thought of the interruption to their breakfast, in no uncertain manner.

A young man, big, broad-shouldered, and splendidly proportioned, but with unmistakable lines of dissipation on his face and around his eyes, was coming near, holding by the hand a little boy with golden hair and blue eyes.

"Is this the Rev. Robert Thurston?" he asked.

"Yes," answered the clergyman, "what can I do for you?"

"I am off from the *Belle of Pike,* that has just landed down here," said the young fellow. "This little fellow was on board, and he said he was going to you, so I've brought him along."

"Thank you," said the clergyman in his gentle voice, and he took the letter the child held out to him, and broke the seal.

When he looked up again, there were tears in his eyes.

"This is my favorite niece's little son," he said. "She died a month ago, and has left him to me."

The little fellow ran into the kind arms opened to receive him, and with a little sob hid his face in the cassock folds.

They were quiet a moment; then the clergyman turned again to the young man.

"Thank you," he said, putting out his hand, "for bringing this dear child home. Will you not come in, and take breakfast with us?"

"I will be glad to if I may," he answered, "as I would like to talk to you afterward."

The clergyman, still holding little Robert, walked ahead, and opened the door into the vestibule.

A plump, motherly-looking woman came forward to meet them, not at all surprised or displeased at the sight of guests.

"Aunt Martha," said the clergyman, "dear niece, Mary Ives, in the South, has gone away to Paradise, and has left me this dear child; will you help me care for him?"

"That I will!" promptly answered Aunt Martha, beaming. "We need a child in the rectory. It has been too still."

Little Robert went contentedly into her motherly arms; then, "I'm hungry," he piped in his clear treble. And she hurried away to get breakfast on.

The breakfast was excellent and abundant; the clergyman, however, ate but sparingly, but did not forget to put a crumbled roll in his pocket for the birds.

The dining room was bright and sweet with flowers and sunshine. Before the open fire lay a much pampered cat, while a bird, uncaged and with a broken wing, sang and hopped around the room, quite fearless of the cat.

After breakfast was over, little Robert knelt on the rug to get acquainted with Johnny bear, which was the black cat's name.

Aunt Martha began clearing the table, and the clergyman and the young man went toward the library, which was in the disorder loved by scholars.

After clearing a chair of a pile of books for his guest, the clergyman looked in a jar on the mantel shelf, and then, smiling, said:

"I only smoke by proxy, so I keep some rather good tobacco for my friends."

There was a rack of pipes near by, and after filling and lighting one, the young man leaned forward in his chair.

"Will you help me, sir?" he asked earnestly, "to straighten up?"

The clergyman's eyes were full of kindness, as he looked across at the young fellow.

"My son," he said, "it lies mainly with God and you. I will do all that I can, believe me."

"My name is Edward Langham," said the young man, after a little silence. "My father died just as I was through college, and left me penniless. I had not expected that, so had not paid much attention to anything but the sporty side of college life. I had won some honors in an athletic way, but when I found myself adrift without money or any especial profession, I was up against rather a tough proposition. I earned some money coaching boys for athletic stunts, but it did not interest me much. Drifting with the tide was much easier, so—I drifted, all right.

"I began gambling with more or less success, and then I went down by degrees, and they were by no means slow degrees, either, until I found myself on a Mississippi steamboat, a professional gambler. There are few phases of wickedness that I haven't tasted, I imagine. In fact, I have never let myself stop to think; it doesn't do to stop and think when you are drifting down stream.

"But this Sunday morning, early, when I was going to my stateroom, little Robert touched me on the arm.

"He looked very tired and sad, poor little chap, and I couldn't help feeling sorry for him, such a little kid and alone.

"'Will you please show me where to get a drink of water?' he asked.

"I took him back to the water-cooler, and then we went out on deck, and we talked awhile. He told me about his mother—I lost mine when I was a kid, too—and all at once, sitting there in the sunlight, with my eyes smarting—they were more used to electricity than sunshine—I took a grip on my inner self, and made up my mind to straighten up.

"I told the boy I'd take him up to you, when we landed, and I made up my mind if you were the right sort I'd ask you if you thought it would be any use. I found out the minute I saw you with the birds, with Robert, and with Aunt Martha. I knew you would help a fellow get on his feet, if any one could."

The clergyman leaned back, and looked at the fire through a mist of tears. This moment meant much to him. His work was often discouraging, and it often seemed to make no headway at all.

Then he turned.

"There is joy on earth and in heaven over repentance," he said, his voice thrilling. "Thank God for that."

There was a coach needed at the boys' school near by, and upon the recommendation of the clergyman it was given to Edward Langham.

He at once became tremendously popular, as under his tutelage, the boys speedily came to the front.

As long as he kept busy, he was moderately content; but there were times when he sought, as a haven of refuge, the sunny dining room with its flowers, crippled bird, and pampered cat, and to play horse with Robert, now rosy and happy, to eat Aunt Martha's excellent food, and feel the strong, friendly grasp of the clergyman's hand; then the powers of evil, at war in his heart, would slink off for the time.

One day, to his dismay, he found Aunt Martha troubled. Her face brightened when she saw him, and presently she beckoned him very mysteriously out to the kitchen.

"Edward," she said, standing on tip-toe and speaking in his ear with an oddly tragical voice, "I'm afraid that dear saint in there's in trouble!"

"Why?" demanded Edward, squaring his shoulders.

"You know what a low-down town this is, at best," said Aunt Martha. "Well, that dear soul has found out some law or other, that will make them keep their gambling places and low-down theatres shut on Sunday, and he's going to make the sheriff enforce it. The sheriff's hand in glove with 'em, but it's near

election and he don't dare refuse; but I don't know—there's rumors of all sorts of things."

"You ring me up by 'phone if there's any trouble," said Edward quietly, "and I'll come down double quick on my wheel. I'll settle a few of them. I'm spoiling for a fight. Don't you worry, dear," he said, patting her shoulder, "I'll see to all that."

Aunt Martha, much comforted, stood up still further on her tip-toes, and kissed Edward Langham, as his mother might have kissed him. A great flood of color swept up over his face.

"Bless you, my dear child," she said tremulously, and then trotted off, while Edward went back to his dormitory to make ready.

His telephone bell jangled sharply about midnight, and he jumped up, fully dressed, and picked up the receiver.

"Hello," came tremblingly through space. "Is this you, Edward? Come quickly, there's a drunken crowd out here throwing rocks and eggs at the house, and calling for Robert. He's away making a sick call—but little Robert's awake, and frightened; will you hurry?"

"I'll be there at once, Aunt Martha; don't worry," he called, and shut off.

It was two miles to the rectory, and a fine stretch of level road lay between. Bending over the handle-bars, Edward Langham struck a racing pace that speedily brought him to the spot where the drunken crowd was assembled.

He easily made his way through, up the steps, then, turning, faced them.

He looked very big, very cool, and very much at his ease, as he stood there, coolly scanning the faces leering up at him.

There was a moment's pause, then "Here's a new saint; used to belong to our crowd," said a voice. "You'd better come back."

"I like this crowd better, thanks," he replied, in an even voice, "and so would you, Bill Hayes, if you tried it."

The crowd at this laughed, and began to jeer at Bill. Edward went on, quick to seize his advantage:

"This is a tough old town and you all know it, and you are the ones who are making it so. The Rev. Robert Thurston is trying to make it better; so you are up here, by way of helping him, breaking his windows, and scaring his aunt and little nephew out of their senses. He isn't here. He's praying at a dying bedside, as he prayed at your wife's bed a month ago, Tom Allen.

"If any of you ever recollect anything but kindness at his hands, I'd like to know it. Speak up now!"

A dead silence followed, as he stopped speaking, and the crowd began to slink away.

"What!" he cried, "can't you think when he has lied, cheated, stolen, or abused you? I heard one of you not long ago singing his praises. You said he brought a wheelbarrowful of coal every other day when a mother was sick, and the children were cold. If this is true—if he has ever been ready to help you, you ought to join me here rather than down there. I've been there, as you say, and I've been helped by this man, whose home to-night you have been stoning, to straighten up, and I'm here to defend him, and his home."

The crowd that he was talking to was vanishing, and when the last one slunk away out of the gate, he went inside the rectory.

The Rev. Robert Thurston, arriving later on, listened to the story of the evening's adventure, told by Aunt Martha with enthusiasm and emphasis, and he looked up at Edward's contented face, and smiled the smile that made you love him when you saw it.

"Thank you, my son," he said, putting out his hand, "you have helped me and my work more than you know. I shall feel the effects of this night's work from now on, and I think you will, also."

A spirit of great content and peace came into Edward Langham's heart as he went out into the night, and he felt that from this time on, the straightening up was to be less hard for him.

Our life is but a soap-bubble hanging from a reed; it is formed, expands to its full size, clothes itself with the loveliest colors of the prism, and even escapes at moments from the law of gravitation; but soon the black speck appears in it, and the globe of emerald and gold vanishes into space, leaving behind it nothing but a simple drop of turbid water. All the poets have made this comparison, it is so striking and so true. To appear, to shine, to disappear, to be born, to suffer, and to die; is it not the whole sum of life, for a butterfly, a nation, a star?—*H. F. Amiel, "Journal Intime."*

STIMULUS AND SUPPORT.

A TRUE STORY.

On a rainy Sunday morning, last Advent, there were two communicants at an early celebration. A girl of eighteen knelt beside a woman of fifty. The communicants were alike in sincerity and in reverence, but the contrast was a spiritual lesson.

The young girl was active, strong, and healthy. She was fond of work and play, a good tennis player, energetic in the discharge of household duties, used to minor responsibilities, but not wearied by heavy cares. To her religion was a stimulus. She worked with more zeal because the Redeemer had reminded us of the night wherein no man can work. The innocent joys of life were more delightful because each day began and ended with prayer.

Her companion was a delicate woman, who for half a generation had never known good health. Much of her time had been passed in distasteful labor. One of her children had made an unfortunate marriage, followed by a divorce. Another child's prospects had been blighted by illness. Another, a boy of talent, worried her by idleness and waywardness. Under the long pressure of ill health her nerves had failed, and she was likely to imagine dangers or to exaggerate troubles. She, too, was devout, but her religion was a support.

The service ended, and the communicants left the church, but the priest remained for a brief period of meditation on the two lives, both well-known to him. A glance at the young girl's face told that her life was strenuous, that she could work, and enjoyed working. The deep lines on the woman's countenance told of sickness, sorrow, anxiety, and uncongenial surroundings. Verily the sacred food and drink which stimulated the junior supported the senior.

EVERY WOMAN'S DUTY.

It is every woman's duty to preserve and keep alive the good health and grand strength which makes her present dower, and not let it slip out of reach by neglect. With good health comes that buoyancy of spirit, elasticity of step, and lightness of heart which is the very acme of all real beauty, for a healthy woman is nearly always beautiful.

A strong, healthy organization is the first essential to youth, and nearly all the women I meet desire to look young. If a woman wishes to remain young in feeling and appearance, she must avoid strong emotions of any kind, but especially painful ones. Mental suffering is wonderfully quick in tracing wrinkles and producing white hairs. Cheerfulness is the sunshine of life. It is our duty to cultivate this admirable gift. Physical work is much harder, more devitalizing when it is done under depressing mental conditions. How to keep young in appearance is a matter that interests every woman. No one cares to look old. The women who keep young are those who devote a little time each day to the improvement of their appearance, and every woman of refinement should follow this rule: To preserve a fair complexion, you should wash the face every night in boiled rain water; then dash a little cold rain water with a little benzoin in it, as it acts as a tonic to the skin, then dry it and dust Mennen's talcum powder thickly on it, as it refines and softens the skin.

Sara H. Henton.

THE BEST WAY TO CARE FOR LACES.

It is not such a difficult task, nor is it so tedious to clean lace; but careless washing is very destructive to laces, therefore it is advisable to do this part of the work at home. It is not only expensive to send them to a professional, but they are so hard on them and they wear out much quicker than if done at home.

I have several requests for a safe, good method of caring for laces, but I always am a little afraid to recommend inflammable articles, such as naphtha or benzine, for fear there might be an accident. If you are very careful, however, there should be no fear of it; but it is better to do the work in a room where there is no fire or lighted lamp. Put the naphtha in a bowl and move the lace about in it, working it up and down rapidly; when the naphtha begins to look dark, put the lace in another vessel and pour fresh, clean naphtha over it. Dip it gently up and down, keeping the lace on the under side until it is clean. Stretch a cloth, to which the lace has been basted, upon a clean table and fasten it there with a few tacks and let it remain until dry, then air it out of doors.

Lace or embroidered handkerchiefs and collars are nicely cleaned by making soft suds of rainwater and pearline; wash with as little rubbing as possible. Rinse well and put through a thin starch, and dry on your mirror or windowpane. They will look like new.

"Kentuckienne."

Our lives should be like the day—more beautiful toward the evening.—*Dr. Goodell.*

Church Kalendar.

✠

Feb. 26—Sexagesima Sunday.
Mar. 5—Quinquagesima Sunday.
" 8—Ash Wednesday. Fast.
" 12—First Sunday in Lent.
" 15—Wednesday. Ember Day. Fast.
" 17—Friday. Ember Day. Fast.
" 18—Saturday. Ember Day. Fast.
" 19—Second Sunday in Lent.
" 25—Saturday. Annunciation B. V. M. Fast.
" 26—Third Sunday in Lent.

Personal Mention.

The Rev. H. C. Boissier of Mauston has accepted a call to Trinity Church, Janesville, Wis.

The Rev. Arthur Chard resigns his work at Casselton and Buffalo, N. D., to accept a parish of Litchfield, Minn.

The Rev. Frederick E. De Longy of Chillicothe, Mo., has assumed charge of the Mena missionary district, which includes several counties in western Arkansas, with residence at Mena, Ark.

The address of the Rev. Herbert J. Glover is changed from Brooklyn, to The Rectory, Eighth Ave., corner 23d St., Whitestone, L. I., N. Y.

The address of the Rev. J. Edward Hand is changed from Norwich to Middletown, Conn., where he has become assistant at the Church of the Holy Trinity.

The Rev. Charles A. Holbrook has resigned as rector of Trinity Church, Aurora, Ill. (Dio. of Chicago), after twenty-two years of service there and forty years in the ministry. Address unchanged.

The address of the Rev. John F. Kirk is, until further notice, Snow Hill, Worcester Co., Maryland, where he is in charge of All Hallows' Church until May 1st.

The Rev. Frank J. Knapp of Saratoga Springs has accepted the curacy of St. Peter's Church, Albany, N. Y., and began his duties on February 12th. His address is, Guild House, 107 State St.

The Rev. James B. Mead, having resigned the rectorship of Trinity Church, Whitehall, has been appointed to the charge of Grace Church, Stamford, N. Y., to which place he will remove March 1st.

The Rev. C. Thacher Pfeiffer, for the past two years rector of the House of Prayer, Branchtown, Philadelphia, has resigned his charge, to take effect March 1st, and has accepted a curacy at St. John's Church, Newport, R. I.

All mail matter intended for the Warden of Seabury Divinity School should be addressed to the Rev. Charles A. Poole, D.D., Faribault, Minn.

The Rev. Horace M. Ramsey, who has been studying in Germany the past thirteen months, and is now at the University of Marburg, will return in a few weeks to the United States and will accept parochial work. He will stop a few days at the General Seminary in New York, to pack up his library, and will then visit his home at La Grande, Oregon. He has been engaged in graduate work since September 1902.

The address of the Rev. J. A. M. Richey is 3296 I Street, San Diego, Calif.

The Rev. Hanson A. Stowell of Waverly, Ill., has accepted charge of the missions at Ironton and Fredericktown in the Diocese of Missouri, with address at Ironton, Mo.

The Rev. J. B. Whaling has resigned the rectorship of St. Paul's Church, Fayetteville, Ark.

The Rev. Dr. R. P. Williams has decided to remain at Trinity Church, Washington, D. C., in response to the solicitations of his congregation.

ORDINATIONS.

Priests.

North Dakota.—On the Feast of the Conversion of St. Paul, at Rugby, N. D., the Bishop ordained the Rev. F. S. Morehouse to the priesthood. The Rev. Messrs. Charles Turner and W. D. Rees assisted in the function.

DIED.

Braddon.—Entered into rest, at Queens, Long Island, N. Y., on February 12, 1905, William Waller Braddon, National Council Member, B. S. A., for Long Island, in the 49th year of his age.

Requiescat in Pace!

Perkins.—In thankful and reverent memory of our dearly loved and only son, Allen Seymour Perkins, who entered into life eternal, February 28, 1904, in the 19th year of his age.

Of your charity pray for his soul.

"Rest eternal grant him, O Lord, and let light perpetual shine upon him."

MEMORIAL.

REV. MORTON STONE.

The committee appointed, on behalf of the clergy of the Diocese of Massachusetts, to make a memorial respecting the Rev. Morton Stone, rector of St. Thomas' parish, Taunton, present the following minute:

In the death of the Rev. Morton Stone, the Diocese has lost a helpful member, and the clergy a faithful friend. As for those nearest to him and who know him best, their grief will last with life. Paradise is more real and precious to them because he is there.

Mr. Stone was a man of tact and adaptability. In Philadelphia he spent his youth. To the West was given his early ministry. Later in life he came among us, with no knowledge of New England ways; yet long before his death, he had become a leading Taunton citizen, gaining the confidence and respect of all.

There never lived a busier man. For teaching and preaching he gave unstinted time. Constantly he visited the sick and the whole; while the hours he passed, by day and night, with the clubs and societies of his parish were well-nigh numberless.

Mr. Stone exhibited a rare humility. As the years went on, and his worth became known, he was elected to influential offices; yet he was always struck with much surprise when those diocesan honors came to him. By reason of this humility, his great parochial work he never noised abroad. There was sound neither of axe nor hammer in his labor for the House of God.

While toiling in the present, and hoping for the future this Christian priest was ever mindful of the glories of the past. Rejoicing in his Church's appeal to antiquity, he loved that Church with a surpassing love. He stood fast; and the ancient traditions he had been taught he held and endeavored to hand down.

Of his devout life we need not speak. We all know it was hid with Christ in God.

For the Clergy of the
Diocese of Massachusetts:
Charles J. Ketchum,
Leonard K. Storrs,
Samuel G. Babcock,
Ellis Bishop,
Edward E. Atkinson.

WANTED.

ORGANIST AND CHOIRMASTER (Churchman) disciplinarian, earnest, and hard worker, boy specialist, fifteen years' experience, English Cathedral chorister, good recitalist, excellent testimonials from Bishops and clergy, English degree, desires position where musical services would be appreciated. Good organ and teaching ground required. Address, "Bach," Living Church, Milwaukee.

WANTED.—Catholic parish by energetic priest. References: Bishops, priests, and present vestry. Address, Rector, care Living Church, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster & Co. Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to The John E. Webster Co., 136 Fifth Avenue, New York.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

OFFICIAL NOTICE AND APPEAL.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care."

* * *

Convention of 1895.—"We earnestly recommend that stated offerings shall be made for this fund annually on Quinquagesima Sunday or on the Sunday nearest thereto that may be convenient."

We give to Missions, which is the work of the Church; let us also give to the General Clergy Relief Fund, which is for the pension and care of the *workers* of the Church.

To give to send men to the front is good, but "pure religion and undefiled" does not forget those who have also been at the front.

Over 450 are on our lists. Multiply 450 by "a living" and realize the need.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Streets,
Philadelphia, Rev. Alfred J. P. McClure,
Assistant Treasurer.

* * *

"For all Thy reverend servants, Lord,
Who long have served and bravely borne,
Who well have taught and wrought Thy word,
Whose virtues still Thy Church adorn,
We bless Thee, and implore Thy grace."

* * *

P. S.—Be sure your offering is sent, "General Clergy Relief Fund."

AN APPEAL.

MEMORIAL TO BISHOP WHITTLE.

The undersigned were appointed at the meeting of the Alumni Association of the Theological Seminary of Virginia in June last, a committee to solicit funds for a Memorial to Bishop Whittle. This Memorial is to take the form of an endowed scholarship in the Education Society, the income of which will support annually a student for Holy Orders.

It is well known that the increase of the ministry was always an object dear to the Bishop. It has, therefore, seemed appropriate to perpetuate his memory by sending out every year a messenger of the Gospel, which he loved so well, from the sacred hill which he revered. We are assured that no more fitting memorial could have been selected for the purpose of testifying our appreciation of Bishop Whittle's devotion to the Church and her ministry.

The sum required is $5,000. Will any interested send his contribution in cash, or his subscription, payable in the near future, to the Rev. Wm. J. Morton, rector of Christ Church, Alexandria, Va.?

Faithfully yours,
Richard P. Williams,
Wm. J. Morton,
R. A. Goodwin,
Carl E. Grammer,
Wm. H. Laird,
Committee.

TRAVEL.

EUROPE.—Special Scenic Summer Tour only $315. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. Temple, Watertown X, Mass.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Veranilda. A Romance. By George Gissing, author of *The Private Papers of Henry Ryecroft,* etc. Price, $1.50.

Christ the Life and Light. Lenten Readings selected from the Writings of the Rt. Rev. Phillips Brooks, D.D., late Bishop of the Diocese of Massachusetts. By W. M. L. Jay. Price, $1.00 net.

The Eternal Saviour-Judge. By James Langton Clarke, M.A., late Fellow of the University of Durham. Cloth. Price, $3.00 net.

HOUGHTON, MIFFLIN & CO. Boston.

Poems for the Study of Language, Prescribed in the Course of Study for the Common Schools of Illinois. With Biographical Sketches and Illustrations. With Suggestions for Study by Chestine Gowdy, Teacher of Grammar in the Illinois State University. Riverside Literature Series. Extra Number X. Price, paper, 30 cents; linen, 40 cents.

G. P. PUTNAM'S SONS. New York and London.

The Commonwealth of Man. By Robert Afton Holland, S.T.D. The Slocum Lectures, 1894. Delivered at the University of Michigan.

CHARLES SCRIBNER'S SONS. New York.

"Miss Civilization." A Comedy in One Act. By Richard Harding Davis. Price, 50 cents net.

FUNK & WAGNALLS CO. New York.

The Summit House Mystery, or The Earthly Purgatory. By L. Dougall, author of *Beggars All,* etc. 14mo, cloth. Price, $1.50.

THE SUNDAY SCHOOL TIMES COMPANY. Philadelphia.

A Pilgrimage to Jerusalem. The Story of the Cruise to the World's Fourth Sunday School Convention, held in the City of Jerusalem, and of a Ride through Palestine. By Charles Gallaudet Trumbull. Illustrated from photographs by the author. Price, $2.50.

THE MACMILLAN CO. (Through A. C. McClurg & Co., Chicago.)

The Secret Woman. By Eden Phillpotts, author of *The American Prisoner,* etc. Price, $1.50.

Thomas Moore. By Stephen Gwynn. English Men of Letters Series. Price, 75 cents net.

Sydney Smith. By George W. E. Russell. English Men of Letters Series. Price, 75 cents net.

GINN & CO. Boston.

Moths and Butterflies. By Mary C. Dickerson, B.S. (Univ. of Chicago), Head of the Department of Biology and Natural Study in the Rhode Island Normal School, Providence, R. I., and in charge of the Nature Study in the Observation School in Connection with the Rhode Island Normal School. With Two Photographs from life by the author.

PAMPHLETS.

Valuable Organ Information. By William Horatio Clarke. Published by E. T. Clarke & Co., Boston, Mass. Price, 50 cents.

Eighty-eighth Annual Report of the American Bible Society. 1904. Together with a List of Auxiliary Societies, the Officers, and an Appendix. New York: American Bible Society. Instituted in the Year MDCCCXVI. 1904.

Proceedings of the Laymen's Missionary Conference. The Fifth Department, C. A. Lightner, President; F. S. Burrage, Secretary. Detroit, Mich., Nov. 13-15, 1904.

Alien Romanism vs. American Catholicism. Two Sermons Preached in the Church of the Advent, in the City of Boston, Oct. 30th and Nov. 6th, 1904, by the Rector, the Rev. William Harman Van Allen, S.T.D., in Answer to an Attack by the Rev. Professor Brophy, of the Roman Catholic Seminary, Brighton, Mass. Rector's Message Tracts No. 6.

The Vestry System. By Rev. Wm. H. Cavanagh. Philadelphia: George W. Jacobs & Co., 1216 Walnut St., 1905.

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Colored School at Birmingham Burned—Mission at Dadeville Attempted.

The work amongst colored people in the Diocese of Alabama has had a serious backset in the destruction by fire in the early morning of February 15th, of St. Mark's Academic and Industrial School, Birmingham, the Rev. C. W. Brooks in charge.

The building was a three-story brick structure, and with its contents, including all its furniture and fittings, and the personal property of the resident boarding pupils, assistants, and principal, was totally destroyed. The building was valued at $20,000, with insurance of $6,000 or $8,000. The school has been doing a splendid work, and gave promise of great usefulness in this special field of labor. The Rev. Jas A. Van Hoose of Birmingham has given his supervision to the upbuilding of this work for many years, and it has been through his own solicitations that most of the money necessary for building and maintaining the school has been obtained.

The Rev. J. W. C. Johnson, Dean of the Birmingham Convocation, and rector of St. Mary's, Birmingham, assisted by the Rev. J. G. Glass, rector of Grace Church, Anniston, undertook a mission at Dadeville, Ala., from February 13th to 18th. Dadeville is the county seat of Tallapoosa County, and the voice of the Church has never been raised amongst its people. Simultaneously with the departure of the missioners from home, came the severest blizzard of the winter. Services were undertaken in the court house on Monday night and Tuesday morning and evening, but the weather was too bitterly cold for any hope of favorable result, so the effort was abandoned until the summer; not, however, before considerable interest had been aroused, with a promise of substantial result in the future.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Archdeaconry at Potsdam—Notes.

The winter meeting of the Archdeaconry of Ogdensburg was held in Trinity Church, Potsdam (the Rev. R. M. Kirby, D.D., rector), on February 15th and 16th. Notwithstanding the snow blockade and the extremely stormy weather, nearly all the clergy of the Archdeaconry were present. The Rev. Chas. M. Nickerson, D.D., rector of Trinity Church, Lansingburgh, made an extended address on "Missions." Dr. Nickerson has the work of foreign and domestic missions at heart and most fully in mind, and his eloquence as he told the story, roused the large number of people present as never before. A sermon was preached by the Rev. E. B. Stockton. It was a strong appeal for the upbuilding and care of the Sunday School by the priest himself. The Rev. J. N. Marvin, Secretary of the united committee for "Closer Relations with the Ancient and Apostolic Churches of the East," read a petition which had been adopted by the other Archdeaconries of the Diocese. Much enthusiasm was manifested in the past and future work of this committee. The resolution was unanimously adopted and a committee appointed to work in unison with the other three committees.

A meeting of the Clericus of Albany and Troy was held in the rectory of Grace Church, Albany, on Monday, February 6th. The Very Rev. the Archdeacon of Albany, W. W. Battershall, D.D., was the essayist. By special request he read the essay which he had prepared for and read at a meeting of the Church Club in New York City. The subject was "The Church and the Commercial Spirit." Bishop Nelson, the Rev. Dr. Prall, the Rev. H. R. Freeman, and others took part in the very learned discussion of the subject. The next meeting of the Clericus will be held in Grace Church, Waterford.

There is great rejoicing among the members of St. John's Church, Johnstown (Rev. W. W. Ellsworth, rector), over the fact that a large mortgage on the rectory has been entirely wiped out. The present rector has been indefatigable in his work. Within the four years of his rectorship he has raised and paid on this special debt, $3,700. This debt being out of the way, the parish contemplates building a parish house, a much and long-needed institution.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Oakdale—Fresno

The Church people of Oakdale, after many vicissitudes, have at last succeeded in

securing a house of worship of their own. The little church was opened recently by a service of dedication by the Archdeacon of the Diocese. This church is the fifth one built from the same set of plans, each building being an improvement in one way or another on its predecessor. Oakdale is under the priestly care of the Rev. W. E. Couper, who also has charge of the church in Modisto.

The rectory of St. James' Church, Fresno, was recently so nearly destroyed by fire that the building of a new one seems inevitable. The rector, the Rev. H. S. Hanson, had his hands badly burned while trying to save some of his effects.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

Church Burned at New York Mills—Conferences at Utica.

St. James' Church, New York Mills (Rev. A. W. Allen, rector), was damaged by fire to the extent of about $1,000 on Sunday, February 12th. The fire caught from the furnace and burned through the floor. The mission will feel the loss keenly, although the damage is fully covered by insurance, as the building had recently been redecorated, and other extensive improvements made.

The Rev. Father Sargent of the Order of the Holy Cross, held a series of Conferences, beginning Sunday, February 12th, and closing Friday, the 17th, in St. George's Church, Utica (the Rev. Jesse Higgins, rector), on "The Faith and Life of a Christian."

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Northeastern Deanery—C. A. I. L. Discussed—City Notes—Joliet.

The winter Convocation of the Northeastern Deanery was held at St. Ann's Church, Chicago, on Tuesday, February 14th. Twenty-two members braved the furious storm and severe cold which prevailed. Carefully prepared and interesting papers were read by the Rev. F. J. Hall, D.D., of Chicago and the Rev. H. E. W. Fosbroke of Nashotah, on "The Literary Criticism of the Pentateuch."

A meeting of the clergy of the South Side was held in Trinity Church, Chicago, on Thursday evening, February 16th, for the purpose of discussing the formation of a branch of the "Church Association for the Advancement of the Interests of Labor." The plan was enthusiastically endorsed. Mrs. Harriette A. Keyser of New York, who has studied labor conditions in the large cities, addressed the meeting, as also did the Rev. Z. B. T. Phillips, rector of the parish. The Rev. Mr. Phillips spoke in favor of the movement, saying it was the only practical way in which the Church could help the workingman. It is expected that a second meeting will be called in the near future.

On the evening of February 2nd, the British Consul, Alexander Finn, Esq., gave an illustrated lecture on "A Trip from Jaffa to the Dead Sea," before a good-sized gathering at St. Ann's parish rooms, Chicago. Mr. Finn's descriptions were made doubly interesting from his personal knowledge of that section of Palestine.

St. Ann's Church, Chicago, from a struggling mission three years ago, has now become a live, self-supporting church, the people having responded wonderfully well to the energetic work of the present priest in charge, the Rev. A. G. Musson.

During the Thursday evenings in Lent the Rev. Mr. Musson will give stereopticon lectures on "The Church at Work Abroad and at Home," and will embrace China, Alaska, Porto Rico, Colored People of the South, and two on the general work in the states.

Lincoln's birthday was kept at Christ Church, Joliet, with a parish banquet at the parish house, at which a number of addresses were made, including a paper by Mr. J. W. Downing on the subject of Abraham Lincoln.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Two Deaths—Notes—Rectory at Collinsville.

Mrs. Eliza Ann Leavenworth, widow of the Hon. Elisha Wheeler, late of Southbury, died recently at her home in Southford, having reached the advanced age of 89 years. She was a devout communicant of the Church, and held in high esteem. One of the surviving daughters is Mrs. Sanford of New Haven, the widow of the Rev. Elihu T. Sanford, long an honored priest of our Diocese. Mrs. William Lobdell died at her home at Greenfield Hill, on the morning of the Fifth Sunday after the Epiphany. She was for many years a communicant of Emmanuel Church, Weston (the Rev. William H. Jepson, rector). Mr. Lobdell has long been a warden of the parish. One of her sons, Mr. John C. Lobdell, rendering excellent service as lay reader.

It is stated that the home of the New York City Missionary Society will be formally opened early in the month of April. This is located at Pond Point, on Long Island Sound, in the town of Milford, a few miles from New Haven.

At Winsted (St. James' Church), the wife of the rector has established a Home Department of the Sunday School. The members are widely scattered, reaching on the north over the line into Massachusetts.

A handsome picture of the Christ Child was presented to the Rev. J. T. Huntington, rector of St. James' Church, Hartford, by Mr. George Cooper of that city at a surprise party that was recently tendered him at his residence. Among those gathered to express their cordiality to Mr. Huntington were the members of the Men's Club of the parish, students from the different fraternities of Trinity College, twenty-five nurses from the Hartford Hospital, and many others.

In Trinity parish, Collinsville (Rev. Frederick P. Swezey, rector), a new rectory, begun last fall, is now completed. A year ago subscriptions were started in the parish for this purpose. Something over $1,000 was raised; a few outside friends added $450. In March, Miss Helen Case, a devoted parishioner, died, leaving a bequest of $3,500 for the fund. A fine site comprising half an acre and commanding a superb view was secured on good terms. The house is a square colonial of ten rooms, well finished, and equipped with modern conveniences. The parish now has the satisfaction of possessing this valuable and much needed addition to their property without having incurred any indebtedness. The Bishop of the Diocese has appointed Saturday, February 25th, upon which to hold a Benediction Service.

The parish is mainly made up of employees of the Collins Axe Company and their families. The present rector assumed charge in the summer of 1904, since which time there have been 21 confirmations, including ten adults; missionary interest has been increased, a branch of the Woman's Auxiliary started, and last year a total of $145 was given for missions.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Mission at Jacksonville.

A mission was conducted by Archdeacon Webber during the first week in February at St. Andrew's Church, Jacksonville.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

The Bishop's Movements—Louisville Notes.

Bishop Woodcock has made appointments which will enable him to visit all the congregations in the Diocese before the meeting of the Council in May, but it will keep him very busy. On the Sixth Sunday after the Epiphany he preached at Calvary and St. John's, Louisville, and during the week following he addressed a general meeting of the members of the Woman's Auxiliary and others at St. Paul's. His stirring addresses are awakening a working spirit that promises well for the Diocese. He will conduct a "Quiet Day" for the clergy on Shrove Tuesday at the Cathedral.

The Church of the Epiphany (the Rev. C. F. G. Lonberg, priest in charge) is rejoicing over a fine pipe organ, which Henry Pilcher's Sons have just completed. It cost $2,000, of which $1,500 has been paid, and the balance will soon be provided for; convincing evidence of the life and activity of this congregation under Mr. Lonberg's leadership.

The Cathedral chapter of the Junior Auxiliary held a "Hospital Shower" at their rooms, on February 15th, which resulted in the collection of a number of hospital supplies in the shape of sheets, pillow-cases, absorbent cotton, vaseline, etc., which were packed in a box and sent to the Church Hospital at Orlando, Florida.

The Louisville Local Council, B. S. A., held its regular quarterly meeting at Calvary Church on February 16th. The attendance was unusually large, nearly 200 men being present. Every chapter and parish in the city was well represented. After the regular routine work had been disposed of, the Rev. Dr. Minnigerode introduced the Rt. Rev. Charles Edward Woodcock, D.D., our new Bishop of Kentucky, who made a most interesting and helpful address on "A Layman's Work in the Church, What he Can and Ought to do." This was certainly a magnificent address and will without doubt prove of lasting good to all who heard it. The noon-day Lenten services were then discussed. It was decided to leave them to the executive committee with full power to act. Heretofore these services have been held during only the last two weeks of Lent, but it is very probable that this year they will be conducted during the whole of Lent.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Death of Wm. W. Braddon and of Rev. C. L. Twing—Notes.

The sudden death of Mr. William W. Braddon at Queens, cut down in the midst of a life devoted to the mission work of the Church, and to the forward work of the B. S. A., came as a thunderbolt out of a clear sky, to the multitude of his friends scattered throughout the country. Although only a layman, by his effort, ably assisted by others as zealous as himself, he opened up the mission (St. Andrew's) at Creedmoor, and was appointed in lay charge by the Bishop of Long Island. His activity in B. S. A. work was evidenced by his election to the offices of President of the Long Island Assembly, and as National Council member for Long Island. "A staunch Churchman, a quiet, earnest, lovable Christian gentleman, he has left behind an example which may well be emulated by those about him," is the universal consensus opinion of his innumerable friends and acquaintances.

A severe loss has been sustained by this Diocese in the death of one of its foremost clergymen, the Rev. Cornelius L. Twing, rector of Calvary Church, Eastern District, Brooklyn, which occurred on Saturday even-

ing, February 11th. While he had suffered ill health for a considerable period, friends of Mr. Twing did not anticipate a fatal termination until within a few hours before his death. A leave of three months had been granted by Calvary's vestry to their rector, and plans had been completed to remove Mr. Twing to the warmer climate of the South.

Nearly every parish in the Diocese was represented at the funeral in the church on the following Wednesday morning, as well as many fraternal organizations to which the deceased rector belonged. Within the chancel, beside the Bishop, were a number of the clergy. Bishop Burgess took a portion of the service, and the Rev. Messrs. Hubbard, assistant at St. Luke's, and Kennedy, rector of St. Mark's, Eastern Parkway, read the lessons, and the prayers and collects, respectively. The Bishop read the committal service at the church, and interment was had in Troy, N. Y., on the following day.

The Rev. Mr. Twing was born in Burlington, Vt., in 1836, later moving with his parents to Lansingburg, N. Y. His father was the Rev. Dr. Alvi Tabor Twing, whose career as secretary and general agent of the domestic committee of the Board of Missions for nearly twenty years made his name one of the most famous in the Church's missionary annals. The Rev. Cornelius Twing was ordered deacon by Bishop Littlejohn in 1875 and was priested five years later. His first charge was that of St. Thomas' Church, Brooklyn, in which he remained for nearly ten years, bringing the church up from a small and struggling organization to a strong parish. In 1885 he became rector of Calvary Church, then at Marcy Avenue and South Ninth Street. Two years ago the property was sold and the parish purchased the building of St. Barnabas' parish, that organization having determined to disband. The move for Calvary parish was one from downtown to uptown, and results show it to have been justified.

The preachers at recent Sunday morning services at Christ Church, Bedford Avenue, Brooklyn (the Rev. Dr. J. H. Darlington, rector), have been prominent clergymen, in large part from without the Diocese, and including several Bishops, among whom have been Bishops Potter and Greer. Among those soon to be heard in this Brooklyn pulpit are Dean Robbins, of the General Seminary, and Dr. Morgan Dix, rector of Trinity parish.

Twelve lots have been carried personally for a considerable period by Canon H. B. Bryan, of the Cathedral, Garden City, in his work as head of the diocesan missions. Recently he conveyed these lots, five of them being in Jamaica, four in Richmond Hill, and three in Morris Park, all suburban points in Queens borough, to the Diocesan Missions corporation.

The movement for a new parish house for Grace Church, Jamaica, is assuming considerable proportions. In the parish paper, the rector, the Rev. H. O. Ladd, declares that "Grace parish house is an imperative need at the present time for the growth and maintenance of the church." Plans for a parish house were drawn seven or eight years ago, but the work of construction was delayed by lack of funds. Those plans seem now to be available, the rector says, and it is proposed to follow them in so far as they are up-to-date, and seem to meet later day requirements. The effort will be to make the building a memorial of deceased communicants, and various names to be assigned to the several rooms, will denote the memorial character of the structure.

The new building of St. Matthias' colored mission, Smithville, South, is rapidly nearing completion. St. Matthias' day, February 24th, is now set as the day of dedication. A number of clergymen are to be present, with a number of those interested in the colored mission work of the Diocese. The building was erected by Mr. Camman, of Merrick and New York, as a memorial of his late son. The cost of the structure was $2,000, exclusive of furnishings.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

City Notes—B. S. A.

The Rev. Lawrence B. Ridgeley has sent in his resignation as rector of St. John's Church, Los Angeles, and has accepted a call to mission work in China.The vestry has accepted his resignation with regret, and has extended a call to the Rev. Wm. F. Faber, rector of Grace Church, Lockport, N. Y.

The Rev. Joseph McConnell of Bisbee, Arizona, has moved to this Diocese and accepted an appointment as General Travelling Missionary. He will visit outlying places and scattered families who have been heretofore without the services of the Church, and thus will keep these isolated ones in touch with Church life.

Since the reorganization of the District Assembly, B. S. A., one year ago, the different chapters of the Brotherhood have taken on new life and vigor. St. Paul's chapter has a flourishing mission near the Arcade Depot in a thickly populated section of the city where there are few opportunities for church-going. St. John's chapter has a most interesting mission in the southwest part of the city, called St. Andrew's. A well-attended Sunday School is one feature of the work here, all of which is done by Brotherhood men. Regular services are held every Sunday evening, and are attended by from 40 to 60 persons. The new chapter of All Saints' mission is also making a most enviable record. The rector of All Saints' also has charge of the Church of the Angels at Garvanza and, until the establishment of the Brotherhood chapter, there was no evening service at All Saints'; as a consequence the young people belonging to the Church were going to sectarian churches on Sunday evenings. The Brotherhood men determined to remedy this and Brotherhood services are now held on Sunday evenings. It has also been decided that midday Lenten services should be held downtown during the coming Lenten season. A central location has been secured and committees appointed who are going to work enthusiastically to help the Forward Movement in this efficient manner.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Farewell to Dr. Warner.

The Rev. Dr. Beverley Warner took his leave of his parish of Trinity, New Orleans, and of the Diocese, prior to leaving to assume the rectorship of St. Stephen's Church, Philadelphia. In a valedictory published in his parish paper, he spoke of the parish and its vestry in the highest terms, and assured his successor to be chosen, of the warm welcome that would be given him by the people and of the brotherly assistance that he would find from the Bishop, whose "affectionate fellowship" had been "one thing that has added much to the happiness" of his ministry in New Orleans. "I have tried, says Dr. Warner, "to be a citizen as well as a clergyman, and have found that the vocations blended very readily. This has been made possible by the generosity of Trinity, in yielding ungrudgingly the time and service of its rector to other enterprises, educational and philanthropic.

"Such works as I have been able to assist in this state and city, have been made easier in their accomplishment by the newspapers of New Orleans. They have given me far more credit than I have deserved in many ways."

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Sunday School Institute.

At the last meeting of the Sunday School Institute which was held in Memorial Church, Baltimore, recently, Mrs. Wilbur F. Crafts, of Washington, D. C., gave a very instructive talk on "The Seven Lamps of Teaching." To use her own words, it was a plain and simple lesson in teaching for teachers. Her delightfully informal manner won her hearers from the very start, and they listened attentively through the whole of the very edifying address. She began by drawing on a blackboard a candlestick or lamp with seven burners.

The first lamp, she said, is the lamp of Illustration. It is very necessary to get the attention of the class as soon as possible, and this can be done in no more effective way than by showing the children something which is in some way connected with the lesson. The second lamp is Imitation. In the younger classes the singing of songs which require motions and imitations of various sorts have been found very efficient in holding the children's interest, while among the older classes more particularly, the lives of the teachers should be worthy of imitation by the scholars. Next comes the lamp of Imagination. Drawings should frequently be made to illustrate sacred stories, and the stories themselves should be enlarged upon, by imagination, from what we know of the characters of the people in a certain story, for details are not always given. To show how this could be done, the speaker took the miracle of the feeding of the five thousand as an illustration. We know nothing about how the multitude was fed, but surely headstrong, impetuous Peter must have been the first to take the bread and fish and hurry with it to the hungry crowd. St. John stood by our Lord, lovingly watching His every action, while St. Thomas waited until he was sure it was really bread and fish before he began to help in the distribution. The fourth lamp is Questioning. Some one has said: "Telling is the weakest of all plans, questioning the highest art." Children are natural questioners, and one cannot do better than to meet them on their own ground. Next is the lamp of System, which is as great a necessity in teaching as in everything else. The lamp of Repetition is sixth. It is a great mistake to think that after a matter has been discussed once, it can be dropped. It should be gone over time after time, until it is thoroughly instilled in the minds of the scholars. The last lamp is Enthusiasm, the greatest aid a teacher can have. The enthusiastic teacher is bound to be a successful teacher. She will not put off her preparation of the lesson till the last thing Saturday night. She will not stay at home for any and every trivial reason, but she will imbue her scholars with her own interest and enthusiasm.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

B. S. A. at Lawrence—Religious Education Association—Resignation of Mrs. Thayer—Notes

A well-attended meeting of the Essex Local Council, B. S. A., was held at Grace Church, Lawrence, Saturday, February 11th. Supper was followed by an informal conference, with addresses by the Rev. Arthur W. Moulton, rector of Grace Church, and Mr. Edgar G. Criswell of the national headquarters. A service in preparation for the Holy Communion was held at 9. p. m. in the choir of the church, with an address by Mr. Hubert Carleton, General Secretary, B. S. A. The Holy Eucharist was celebrated by the Rev. A. W. Moulton at 8 a. m., Sunday, and the men in attendance made their corporate Communion.

For five days, beginning on Sunday, February 12th, the Religious Education Association has been holding a convention in Boston. The organization is interdenominational and among the clergy of the Church who were heard at the several sessions were Bishop Lawrence of this Diocese, Bishop McVickar of Rhode Island, Professor Henry S. Nash of the Episcopal Theological School; the Rev. Endicott Peabody, head master of the Groton School; the Rev. Pascal Harrower of West New Brighton, N. Y.; Robert H. Gardiner, President of the National Brotherhood of St. Andrew; Silas McBee, editor of *The Churchman;* and Ralph Adams Cram, a prominent layman, who on a previous occasion has been referred to as one of the leading church architects in this country.

Bishop Lawrence was heard on three occasions; and his remarks were as thoughtful and inspiring as anything heard during the convention. On one occasion, in dealing with the subject, "The Church as a Factor in Personal Religious Development," he made a masterly plea for the inculcation of the doctrines and worship of the Church into the minds of the young, the importance of which as a public utterance is augmented when one considers that the Bishop was speaking for the most part to Unitarians and Congregationalists. Here is what he said:

"I may emphasize a point with which you may not all agree. I believe that only by that ancient form and sacrament of Baptism in earlier childhood can the child be incorporated into the Church and made to realize as he grows older that he is in fact a child of the Church.

"I do not speak of Baptism as the dedication of a child to Christ by his parents. I speak of it as a sacrament whereby the child is received and incorporated into the very organic life of the Church; whereby he is declared a child of God, and by a service founded upon a conception of the ideal, made an inheritor of the kingdom of heaven.

"Much of our preaching to children is unworthy of their consideration, and they know it. Children's intelligence, discrimination, and intuition are worthy of respect. The language should be simple and clear as was Christ's in the fields of Galilee, but the thoughts must be deep. A child does not respect the speaker who leaves him where he found him; he wants to be led up; the habit and desire of his school life is promotion by some hard work.

"Great as is the influence of worthy preaching to children, I am not sure that the influence of worthy forms of worship is not greater; for there is a strong appeal to that most potent of factors, the child's imagination.

"Now that the children of the Reformation have protested for some four hundred or five hundred years against the dangerous evils of some things associated with the historic Church, is it not time to take up some of the once discarded beauties? Children will appreciate them if their elders do not, the restrained use of symbols and sacraments, the adoption of architecture fitted to the system of worship within the Church."

Graduates and undergraduates of Harvard University are raising a fund of several hundred dollars with which to defray the expenses of a tablet in the Virginia Theological Seminary at Alexandria, to the memory of Bishop Phillips Brooks, who after his graduation from Harvard pursued his theological studies at this Virginia school. St. Paul's Society in a way stands sponsor for the undertaking, and just how it came to coöperate in the plan makes an interesting story, which few outside the membership of the Society know.

A quarterly conference of the Essex County council of the Brotherhood of St. Andrew was held in the parish house of Grace Church, Lawrence, on the evening of February 11th. Frederick E. Batchelder, director of the local council, presided. Among those who were present and made addresses was Hubert Carleton of New York, General Secretary and editor of *St. Andrew's Cross.* Members from the Nashua, N. H., council also were present.

Much to the regret of the members of the diocesan branch of the Woman's Auxiliary, Mrs. S. V. R. Thayer has resigned as president of the organization after an admirable service in every way, covering a period of thirteen years. Mrs. Thayer was intending to resign three years ago, but as it was found that the next General Convention of the Church was to be held in Boston, she was induced to remain in office until after that important event in the Diocese should have passed into history. Miss Abbie R. Lohring, who is chairman of the domestic committee, is president *pro tem;* and no attempt will be made to elect a permanent president for some time.

The three wards of the C. B. S. held a service at the Church of the Advent on the evening of February 14th. The sermon was preached by the Rev. Dr. Van Allen, the rector, on "The Social Aspect of the Blessed Sacrament." At the informal meeting which followed, Fr. Powell, of the Church of St. John the Evangelist, gave an interesting account of the religious situation as he found it in the island of Jamaica, where he recently has been on a trip.

At the home of Mrs. George P. Gardner, in the Back Bay, a missionary talk was given on the 13th by Miss Isabel M. Emberly, who is in charge of a mission at Ketchikan, Alaska. Quite a number of persons availed themselves of the opportunity of listening to a graphic account of the work in that far-off Arctic region. Miss Emberly was presented with quite a substantial sum of money for her ministrative endeavors among her people.

The Rev. Charles Mockridge, recently of Detroit, who has been in charge of St. John's Church, Roxbury, for a fortnight, will be regularly instituted on Quinquagesima Sunday. The ceremony will be performed by the Rev. Samuel G. Babcock, the Archdeacon of the Diocese.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Diocesan Notes.

Damage to the extent of about $100 was done by fire on the evening of February 13th to St. Stephen's Church, Detroit. The blaze resulted from an overheated furnace.

A parish house will be erected for Trinity Church, Marshall, at a cost of about $7,000. The edifice will be of sandstone, corresponding in architectural style with the church building.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Lecture at Racine.

The Rev. C. H. W. Stocking, D.D., lectured for the Men's Club of St. Luke's Church, Racine, on Monday night, February 13th, his subject being, "Florence and the Medici." The lecture was received with enthusiasm.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Bishop Rowe at Red Wing—Litchfield.

During Bishop Rowe's recent visit in Minnesota, he spent a day in Red Wing. The local daily paper gave a place to a prominent write-up of the Bishop and his work, and the result was a crowded congregation at the week-night service at which the Bishop was preacher.

On the Sixth Sunday after the Epiphany, Emmanuel (Swedish) Church, Litchfield (Rev. Erik Forsberg, rector), was consecrated by the Bishop of the Diocese, the preacher being the Rev. Wm. Blomquist, rector of St. Ansgarius Church, Minneapolis, the celebrant of the Holy Eucharist being the Rev. J. V. Alfvegren, General Missionary to the Swedes in the Northwest. Others assisting in the service were the Rev. P. A. Almquist of St. Paul and the Rev. C. R. Taylor, rector of the English-speaking congregation in the town.

On the evening of the same day, the Bishop and the Swedish clergy present at the above mentioned service, were present at Trinity Church (Litchfield), which was packed to the doors, it being the closing of the rectorate of the Rev. C. R. Taylor of that parish; a large class of young people being confirmed.

On the previous Saturday evening, a farewell reception was extended to the Rev. C. R. and Mrs. Taylor at the residence of Mr. and Mrs. E. O. Hammer. Amongst those present were the Bishop and the Swedish clergy who were in the city to take part in the consecration of the church (Swedish). The general good will of the community towards Mr. and Mrs. Taylor was exemplified by the presence of the Roman Catholic priest and ministers of local congregations. Mr. Taylor carries with him the best wishes of his fellow priests in the Diocese to his new field of labor at Fergus Falls, District of Duluth.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Progress at Lincoln.

Efforts are making to pay off the debt on St. Luke's Church, Lincoln (Rev. B. J. Fitz, rector), by Easter. The church building was only completed last Easter.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Progress at St. James'

A movement was set on foot by the men of St. James' Church, Newark, at a dinner recently held for them, to establish a fund looking toward the liquidation of the mortgage of $700 on the church property and for building a new rectory. The plan was stated by Mr. Sydney N. Ogden, and pledge-cards distributed after his remarks were signed with subscriptions aggregating $5,700 during the evening. The other speakers were Bishop Lines, the Rev. Gustavus Tuckerman, Mr. Cortlandt Parker, and the Rev. L. S. Osborne.

NEW JERSEY.

John Scarborough, D.D., LL.D., Bishop.

A Correction—Church Reopened in Elizabeth—Notes.

In the diocesan news columns under this heading there appeared recently the statement that the (sometime) Rev. H. E. Gilchrist, who abandoned his orders in the Church last year and made his obedience to the Roman Church, has now abandoned the latter communion. Mr. Gilchrist asks to have it explained that, while it is true that he has withdrawn from that Church, which he "soon discovered to be a beautiful archaic, and not at all suited to the Anglo-Saxon love of freedom," yet he has not returned to the Episcopal Church, but has now adopted "Reason" as his religion. "After a sincere and prayerful trial of the Roman end and finding it altogether unsatisfactory," he says, "I moved logically to its antithesis, and am to-day happy in standing for the rationalistic, and, to my mind, more truly spiritual, interpretation of Religion and life." We trust the gentleman's latest position is thus accurately stated, for the information of those who may be interested.

Sunday, February 12th, was a festival day for Trinity Church, Elizabeth (the Rev.

John R. Atkinson, rector). Extensive improvements had been made to the parish and church property, and the church was reopened for a service of benediction and reconciliation by the Bishop of the Diocese. The improvements include the erection of a parish house, of brick and stone, corresponding architecturally with the church, a cloister connecting the two buildings, the enlargement and refurnishing of the chancel, providing for a vested choir; the erection of a beautiful marble altar, the building of a baptistry, the tiling of the chancel floor and the main aisle of the church, and the redecoration of the church building. There are besides a number of memorial gifts, including a handsome litany desk, altar furnishings, etc. The parish house is a thoroughly modern and convenient building. The new chancel considerably enlarges the church, and by throwing more room into the nave greatly increases its seating capacity.

These extensive improvements to Trinity Church represent the efforts of rector and people during the last eight years. First a mortgage debt was paid, then more land was acquired, and then the fund for the work of building was started. The total cost of the improvements is $25,000, of which $14,000 has been raised in personal subscriptions and through the building fund, and the rest is carried as a temporary debt at a small rate of interest. Other improvements are yet planned before the work will be complete. Two stained-glass windows will be placed in the baptistry at Easter, the artist being Mr. Sperry of the Gorham Company. There is also to be placed in the chancel a beautiful corona, to be lighted by electricity. The new chancel and the baptistry have already been enriched by a splendid wainscoting, and a brass chancel rail has been placed.

At the service on February 12th the altar and baptistry were blessed, and there was a service of benediction for the parish house. The church had already been consecrated, and so the Bishop used a service of reconciliation for the new parts. There was an address by the rector, explaining the uses to which the parish plant will be put, in the Sunday School and in the charitable and institutional work of the parish. The Bishop also made a congratulatory address, and a sermon was preached by the Rev. H. H. Sleeper, Ph.D., rector of the neighboring parish of Grace Church, Elizabethport. Dr. Sleeper spoke of the institutional Church, and his sermon was one of remarkable power. "There are few vigorous churches to-day," he said, "that do not employ some of these methods of an educational or philanthropic character. Trinity Church, New York, has long had relief societies, employment bureaus, and various forms of clubs and industrial schools. Later came St. George's institutional work and its wonderful success in reaching the people outside the Church's influence under former methods. Grace Church, New York, has its twelve departments of work and thirty-five organizations, and St. Bartholomew's has added to its clubhouse a great clinic and a labor bureau of national reputation.

"The basis of all this Church work is the redemption by our Blessed Lord of the whole world and all its interests. If it all is His and not merely the small part commonly called sacred, then it is the duty of the Church to declare our Lord's ownership of the industries, of the arts, the social activities and the recreations and pleasures of life. When we were directed by St. Paul to do all to the glory of God we may surely consider that all work and service done in the proper manner become sacred. The Church should aim at no less than the sanctification of the whole life and should teach that all useful pursuits and wholesome diversions are capable of being carried out in a truly religious manner."

On Monday evening, the 13th, a reception was given in the new parish building to the members and friends of the parish, and at St. John's Church, the rector, Dr. Glazebrook, offered the congratulations of the congregation to the sister church.

On March 28th Mr. Atkinson will complete the ninth year of his rectorship. During his administration the parish has grown from 300 to nearly 500 communicants, and in the same period over $100,000 has been raised and disbursed for all purposes. Trinity is in a rapidly growing residential section of Elizabeth, and its growth should continue.

A NUMBER of the clergy of the Church in New Jersey have taken an interest in the agitation for the erection of a woman's reformatory for New Jersey. Among them is Dr. Glazebrook of Elizabeth, who recently preached on the treatment of female criminals. Clergy of the denominations are also joining in the movement.

ST. LUKE'S CHURCH, Roselle, has a novel method for interesting the children of the Sunday School in missionary work. An address is given on the Church's missions in some foreign field, and then children of the Sunday School appear in the costume of the country. On February 12th, Miss Georgia Starr of New York spoke on "An Afternoon among the Chinese," a dozen choir boys, in Chinese costume illustrating the lecture, and afterward an offering being taken in aid of the work in China.

ALREADY the clergy have made announcements of special Lenten services. At Christ Church, New Brunswick, the Rev. Harvey Officer gives a quiet day of devotion, to precede the Lenten season. At Trenton a series of lectures on the Reformation will be given in Lent by Prof. Kinsman of the General Theological Seminary, and at Christ Church, Elizabeth, Dr. Oberly announces a series of Lenten sermons by the Rev. Charles Fiske of St. John's, Somerville, on "Present-Day Hindrances to Religion." In most of the parishes special Lenten preaching is provided through exchanges with neighboring rectors.

A SPECIAL SERVICE for men was held on Sunday evening, February 12th, at Grace Church, Plainfield, the preacher being the Rev. Alexander Mann, D.D., of Orange.

THE WOMAN'S AUXILIARY of the upper division of the Diocese met on Thursday, February 9th, at St. John's Church, Elizabeth (the Rev. O. A. Glazebrook, D.D., rector), with delegates in attendance from many different parishes. Interesting addresses on the work in various foreign fields were made by missionaries and by the vice-presidents of the different departments of Auxiliary work. Mrs. Ryerson, speaking of the work among the lepers in Jerusalem, aroused keen interest and sympathy. Mrs. White spoke on the Chinese work, and Mrs. Abbe on that in Mexico. Though the day was a stormy one there was a large attendance of Auxiliary members, and the various parishes in Elizabeth were strongly represented.

THE CHURCH in Elizabeth mourns the loss of Henry Higgins, a vestryman of St. John's Church and one of the founders of Trinity, whose death is announced at the age of 90. Mr. Higgins was a native of Elizabeth and had been prominent in the affairs of the Church there all his life. He was a member of the publishing house of Higgins, Tooker & Co. of New York, and was a brother of the late Commodore Charles Higgins. Four sons and three daughters survive him, the sons being Edward T., William P., and Henry G. Higgins of New York, and Charles Higgins of Syracuse.

AT GRACE CHURCH, Plainfield (the Rev. E. Vicars Stevenson, rector), a colored industrial school has been organized and is doing good work.

Grace Church has just issued an attractive year book for 1905. The Rev. Mr. Stevenson places before the parish two main efforts, for which he asks assistance: the completion of the fund for the building of the new stone parish building now in course of erection, and additions to a fund of $2,250 for a large memorial window at the east end of the church, in commemoration of departed members of the parish. In the year book the rector inserts the following note: "Won't someone please abuse us? This pervading and uniform complacency is growing positively distressing. The strain is becoming intense. Comment, criticism, anything mostly—only don't treat us as if we were not. It is really unhealthy."

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Death of Rev. Henry Mackay.

THE DEATH of the Rev. Henry Mackay occurred at Las Vegas on January 26th. Mr. Mackay was canonically connected with the Diocese of West Missouri, but was obliged to come to the dry climate of New Mexico for his health, and had officiated at times in St. Paul's Church, East Las Vegas. He is survived by three sons and two daughters, his wife having died in 1889.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

C. S. M. A. Service.

THE RT. REV. RICHARD H. NELSON, Bishop Coadjutor of Albany, will preach at the service of the Church Students' Missionary Association which is to be held at St. James' Church, New York City, on the morning of February 26th. This service is one of a series that is being held in representative New York City churches, under the auspices of the General Seminary chapter, designed to arouse interest in the work of the Society.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

The Archdeacon—Church Completed at Rugby.

THE VEN. O. F. JONES, Archdeacon of Bismark, has begun his labors in most energetic and characteristic fashion. Greatly enlarged pledges have been made for the support of the work in this locality, and plans are being laid for making advancement both here and eleswhere. Archdeacon Jones as chaplain of the Senate is in touch with the leading men of the state, and is rendering good service in his difficult field.

THE FIRST service held in the new church at Rugby was the ordination to the priesthood of the missionary, the Rev. F. S. Morehouse, on the feast of the Conversion of St. Paul. The church, which is not yet free from debt and therefore cannot be consecrated, is one of the most substantial and beautiful in the state. It is constructed of Prairie boulders in various shades of green and red, which make most durable and attractive walls. It was begun under the Rev. Philip Cook, now in New York City, and the Rev. Mr. Morehouse has carried on Mr. Cook's labors with unabated zeal. The people, too, have set a noble example of devotion, patience, and liberality. The completion of the church was made possible by a generous loan from the Church Building Fund Commission.

One of the best features of the Rugby church is the stained glass of the windows. This was given by Holy Trinity parish, New York City. It was in the windows of their old building now torn down, and is of refined pattern and color. It arrived at Rugby in a dilapidated condition, and of course not in frames commensurate with the openings in St. Paul's Church. Rugby has no skilled workmen in this line; and the expense of importing such from St. Paul or Chicago would have been large. So the clergyman and two

members of the mission, Mr. Ward and Mr. Warren, undertook the task of rearranging, fitting, and placing the glass. They succeeded admirably. One could hardly credit, as he looked at these windows, that they had been thus made by extempore and self-taught mechanics. And one feels sure that where there are in priest and people such readiness and capacity and willingness to toil—for it was a long, hard job—the Church is sure to advance and flourish.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Gift at Tiffin—Findlay.

Trinity Church, Tiffin (Rev. John W. Hyslop, rector), has received a gift of $1,000 towards its endowment from Mrs. S. W. Dunn.

Bishop Leonard will consecrate Trinity Church, Findlay (Rev. F. A. Zimmerman, rector) on Sunday, February 26th.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Washington's Birthday—New Rector at St. Stephen's—Philadelphia Notes.

At the Church of the Transfiguration, Philadelphia (Rev. H. H. P. Roche, rector), there was a significant gathering on the evening of Washington's Birthday, February 22nd, when the Rev. Father Huntington, O.H.C., preached a sermon before members of the Brotherhood of St. Andrew, on the subject, "For God and Country." This occasion brought together a large number of people not only from the Brotherhood chapters, but from the parishes in general.

On Septuagesima Sunday, the Rev. Beverley E. Warner, D.D., entered upon his duties as rector of St. Stephen's Church, Philadelphia. This Church is in the very heart of the business section of the city. The parish is credited with nine hundred communicants and the receipts from all sources for the last convention year was $51,000.

This church is said to have been built on the spot where Benjamin Franklin flew his famous kite whereby electricity was drawn from the clouds. Before the Church acquired the site there was a Methodist meeting house built thereon, which had been abandoned. The Rev. James Montgomery, being somewhat of an invalid, began holding services there in the fall of 1821, and the parish, to Dr. Montgomery's surprise, immediately became a prominent one in the city, during his ministry of eleven years. He was succeeded by the Rev. Henry W. Ducachet, of Norfolk, Va. For some time the prosperity of the parish continued but removals and many other drawbacks, made it hard to meet expenses, but the benefactions of Mr. and Mrs. Edward Shippen Burd, lifted the parish out of its difficulties and gave an impetus to its subsequent career of usefulness. From 1865 to 1880 the Rev. William Rudder of Albany, N. Y., was rector. In 1881 the Rev. Samuel D. McConnell, D.D., became rector, and he was succeeded by the Rev. Elwood Worcester, D.D., who recently resigned.

One of the most remarkable missions in Philadelphia is that which has been begun at the corner of Fifteenth and Porter Streets and which has taken the name of St. Paul's mission. Less than six months ago this work was begun and a building secured which will serve as a parish house for the present, and there is sufficient ground for a fine church and rectory. The house is well built and had been used for school purposes and subsequently as the meeting place for a German singing society, and had the reputation of being what is called a "speak-easy." The whole premises were thoroughly renovated through the gift of $1,600 from one of our most generous laymen, and now the chapel and the vestry and women's Bible class room have all been carpeted, because the parishioners had a mind to work. The mission is in charge of the Rev. Edwin Shively Carson, who was priested by the Bishop Coadjutor of the Diocese on the feast of the Conversion of St. Paul.

The eighteenth annual report of the House of St. Michael and All Angels for Young Colored Cripples, Philadelphia, has just been issued. "The past year has probably been the most critical year in the history of St. Michael's. A final appeal was made by friends of St. Michael's, with such gratifying results that all debts were paid off and the year ended with a larger balance in the treasury than ever before. This most encouraging condition is traceable chiefly to two causes: first, the very earnest efforts to raise the needed funds, which were put forth by certain ladies of the Guild of St. Michael's; secondly, to the good news that the St. Margaret's Sisters would again take up the work at the home. Under these sisters the trustees look for an increased interest in the work. We have now on hand, in securities and real estate, an endowment amounting to $18,700." The Rev. Alfred G. Mortimer, D.D., rector of St. Mark's Church, is the president of the board of trustees. The Rev. W. F. Lutz is the priest in charge.

The annual delegate meeting of the Sunday School Auxiliary to the Board of Missions, to consult in reference to the Lenten Offering for 1905, was held on Saturday afternoon, February 18th, in the Church House. This is the annual meeting at which the enthusiasm is kindled in order to increase the offerings of the children of the Church during Lent. It is hoped that the sum of $30,000 will be received in the Diocese of Pennsylvania; last year it amounted to $29,568. The Bishops have sent out an appeal for increased offerings.

Notwithstanding the extreme cold, one of the most successful Junior Assemblies in the Diocese was held at St. Simeon's Church on Monday evening, February 13th. About two hundred boys were in attendance, representing twenty-five chapters of the Brotherhood of St. Andrew.

Should the boulevard which has been put upon the city plan be carried out, it will affect the Church of the Redemption, Twenty-second and Callowhill Streets (the Rev. Thomas R. List, rector). In this event it is hoped that a more suitable site may be secured and the prosperity of the parish advanced. This parish is nearly sixty years old, having been admitted into union with the Diocese in 1846.

The Friday noon-day services have been continued without a break since last Lent at old St. Paul's Church, Third below Walnut Streets, Philadelphia. The success of these services is due to the Rev. Herman L. Duhring, D.D., Superintendent of the City Mission, which now occupies the basement of the building. The Bishop Coadjutor will inaugurate the Lenten services for business people on Ash Wednesday.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Pastoral from the Bishop—Noonday Lenten Services.

Bishop Whitehead has issued a pastoral to the clergy in behalf of the Lenten mite boxes:

"Last Easter," he says, "the offering was $4,269, of which $240 was for specials; $2,000 of this total sum was required for the salary of the Children's Missionary, so well known and beloved, and so helpful in missionary work throughout the Diocese. The remainder of the amount was sent to New York, to be used for the general missionary work of the Church, and helped swell the

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grand total of $119,000 which the Church children of the whole country gave. I need scarcely say that I am always proud of the record made by the children of this Diocese, and I believe that all who hear this read, will be more than glad to make our aggregate amount this year at least $5,000."

The noon-day Lenten services will be held this season under the auspices of the Pittsburgh Assembly, B. S. A., at St. Andrew's Church, under the immediate supervision of the Rev. E. H. Young, chaplain. The Bishop will have the opening service on Ash Wednesday. Other speakers, from outside the Diocese, will be the Rev. P. W. Sprague, D.D., of Charlestown, Mass.; the Rev. Ralph Birdsall of Cooperstown, N. Y.; The Rev. Alexander Vance, D.D., of Brooklyn, N. Y.; the Rev. G. H. McGrew, D.D., of Cleveland, Ohio; and the Rev. W. F. Faber, of Lockport, N. Y. Diocesan clergymen who will officiate at some of the services are the Rev. Dr. Bragdon of Homestead, the Rev. R. W. Patton of Wilkinsburg, and the Rev. Dr. Ward of Pittsburgh.

QUINCY.

M. E. Fawcett, Ph.D., Bishop.

Diocesan Notes.

The Bishop Coadjutor of Springfield, while visiting in Quincy recently, blessed an altar and other furnishings which the Bishop has caused to be placed in an oratory, the same being a room of his house which is under a separate roof.

The Rev. Benjamin Evans Diggs was instituted as rector of Grace Church, Galesburg, on Septuagesima by the Bishop. Morning Prayer was said by the Rev. W. M. Purce, the sermon was preached by Dean Wilson, and the rector celebrated the Holy Eucharist. Dean Wilson's sermon from Ephesians vi. 19-20 was noteworthy for its appropriateness.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Political Conditions Discussed.

Political conditions of the state were discussed at a gathering of the clergy at Grace Church, Providence, on the 12th inst., under the presidency of the Bishop. The result was the passage of a resolution, presented by the Rev. Dr. C. A. L. Richards, as follows: "*Resolved*, That the clergy of the Protestant Episcopal Church of Rhode Island, profoundly convinced of the existence of corruption in the body politic, pledge themselves to support every effective method of political reform." The Bishop was requested to appoint a committee of seven to formulate any plans for carrying out the provisions of the resolution.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Anniversary at Benicia.

The golden jubilee of St. Paul's Church, Benicia, was celebrated on Sunday and Monday, February 12th and 13th. Archdeacon Emery of San Francisco was the special preacher on Sunday morning. Having attended the General Convention in Boston, he preached an interesting sermon on Contrasts, comparing the Church in the United States 136 years ago with the present time, and the work of the Church in California 50 years ago with what it is now. When Bishop Kip organized St. Paul's, Benicia, he had only seven clergymen in the whole state; now there are three Bishops and about 200 priests. The Archdeacon paid a high tribute to the late Bishop Wingfield and to Dr. Breck and to other capable workers both lay and clerical, which the parish had been fortunate in having. On Sunday evening, Bishop Moreland preached an eloquent sermon on the doctrine of the Incarnation, and commended the excellent work of the parish. On Monday morning, the exact date of the anniversary, the Bishop celebrated the Holy Communion and the rector, the Rev. Isaac Dawson, preached an historical sermon. On Monday evening a largely attended praise service was held. The occasion was fragrant with thankfulness for a glorious record of fifty precious years of parish life and activity. At this time the parish was favored with a number of visitors, amongst whom were Bishop and Mrs. Nichols, Dean Burleson of Santa Rosa, the Rev. Caleb Benham, a former rector of Benicia, the Rev. W. H. Hawken, rector of Napa, and the Rev. Geo. T. and Mrs. Baker of Martinez.

Bishop Nichols referred to the good work done by the early lay readers of the parish, mentioning especially Major Townsend, Hon. P. K. Hubbs, Captain Gardner, and Colonel Julian McAllister, and observed that many of the U. S. Army officers were faithful in upholding the efforts of his esteemed predecessor, Bishop Kip. He also mentioned that the first clergyman ordained in California was the Rev. David McDonald, the first rector of St. Paul's, Benicia.

Mr. Alfred Dalton, the respected senior warden of the parish, and who has been connected with it for almost half a century, read an interesting paper. The Rev. Mr. Benham spoke of his pleasant rectorate there and of the kindness of Bishop Wingfield to him. The Rev. Mr. Hawken told of the early days when the rector of Benicia had charge of Napa and Martinez also, and congratulated St. Paul's on being the mother of parishes. The Rev. Mr. Baker told how the people of Martinez used to listen to St. Paul's bell and then row across the water, three miles, to service. Dean Burleson spoke most affectionately of Dr. Breck as a zealous missionary and also as a teacher and pastor. The Bishop of Sacramento closed with appropriate prayers. A public reception was held in the parish house after the service.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

A Correction—Mission at Charleston.

With reference to a Confirmation held on board of the U. S. Ship *Prairie* while at Port Royal, it was recently stated that the candidates had been prepared and instructed by the Rev. W. L. Githens, rector of St. Helena's Church, Beaufort. We are now informed that the candidates were prepared by their chaplain, the Rev. Harry W. Jones, D.D. The Rev. W. L. Githens was at the Confirmation and took part in the services.

Archdeacon Webber will begin a ten days' mission at the Church of the Holy Communion, Charleston, on the evening of February 24th.

SOUTHERN OHIO.

Boyd Vincent, D.D., Bishop.

Church Club.

The annual meeting and banquet of the Church Club of Cincinnati were held at the Grand Hotel on the evening of January 13th. The attendance was unusually large, and a number of new members were elected. The treasurer's report was very gratifying, showing that there was quite a large balance in the treasury. The following officers for 1905 were unanimously elected: President, Hon. Gideon C. Wilson; First Vice-President, Hon.

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SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

Address: The Sister in Charge of the School.

John E. Bruce; Second Vice-President, Henry Higgin; Secretary, Charles G. Comegys; Treasurer, Jackson W. Sparrow. The secretary of the annual Conference of Church Clubs being present, notified the Club to elect delegates and alternates to the next Conference of Clubs, to be held in Cleveland, May 3d and 4th.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.
Edw. W. Osborne, Bp. Coadj.

Quiet Day Arranged.

A Quiet Day for clergy in preparation for Lent is planned to take place at St. George's Church, Belleville, on Thursday, March 2nd. This day is chiefly intended for the help of such clergy of the Diocese as could not attend the Retreat at Champaign. The addresses will be given by the Bishop Coadjutor, who also intends to remain in the parish until the following Monday morning.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Improvement of Mr. Goodman.

It is a pleasure to know that the condition of the Rev. F. W. Goodman of Chattanooga is again improving. He had a severe relapse on Thursday night of last week, but rallied, and his attendant hopes that he will continue to do so.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Churchman's League Lectures—S. S. Institute—Woman's Auxiliary.

The Churchman's League lectures will be held during Lent at the Church of the Epiphany on Tuesdays at 8 P. M. The general subject to be treated is Christian Social Ideals, and the divisions are as follows:

March 14—The Christian Family. Rt. Rev. A. M. Randolph, D.D., LL.D., Bishop of Southern Virginia.

March 21—Christian Education. Rev. Edward S. Drown, D.D., Professor of Systematic Divinity, Episcopal Theological School, Cambridge, Mass.

March 28—Christian Stewardship. Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia.

April 4—Christian Citizenship. Rev. Robert L. Paddock, rector of the Church of the Holy Apostles, New York.

April 11—Sunday Observance. Rt. Rev. Frederick Courtney, D.D., rector of St. James' Church, New York.

The Sunday School Institute held its February meeting on the evening of the 14th in the Epiphany parish hall. The subject of the first regular paper was "The Temptation of Christ: Its Practical Bearing on Life and Conduct, especially applied to Children," and was most ably presented by the Rev. George Williamson Smith, D.D., lately President of Trinity College, who has taken up his residence in Washington, where he began his ministry, and has been warmly welcomed by many old friends. The second paper was also a very excellent and practical one by the Rev. Enoch M. Thompson, assistant at St. Paul's, the subject being, "How Shall Our Children be Taught to Keep Lent? Principles and Methods." One means advocated was, having a weekly service specially for children, and the suggestion has already been acted upon by at least one parish where this plan has not heretofore prevailed, in the determination to hold such a service during the coming Lent. At St. Paul's it has been successfully carried out for many years. A short discussion followed each paper.

The special meeting of the Woman's Auxiliary at the Church of the Epiphany, on February 17th, was favored with a much pleasanter evening than was hoped for in this remarkable winter, and the large attendance was very gratifying. The Rev. Dr. McKim presided, and conducted a short devotional service, in which missionary hymns, led by a choir of young ladies, were sung with much spirit by the congregation. The first speaker was Dr. Mary Glenton of China, who told of her hospital work in Wuchang, giving a graphic description of the conditions which call so urgently for it, and of its successful history, so that now the building is altogether inadequate for the work, and her great desire is to take back with her the sum of $2,000 needed for its enlargement. Dr. Driggs, whose heroic work in the frozen regions of Alaska has aroused so much sympathy, told in a simple manner of his early difficulties in beginning any work with no knowledge of the native speech, and no one to teach him, and how it seemed impossible to reach the children, whom he wished to gather into a school. It was amusing to hear how he finally seized his first scholar, brought him in, and, after trying to teach him something, rewarded him with a cake, which quickly had the effect of bringing more scholars. In the few earnest words with which Miss Emery closed the address, she spoke of what a blessed deed it would be if some Auxiliary woman, to whom the ability has been given, would fill the needs heard of that evening; would put that hospital in China into perfect working order, or build the church at Mt. Hope, or the school in which to gather those little ones in warmth and comfort, while they learn of a Saviour's love.

WESTERN MASSACHUSETTS.

Alex. H. Vinton, D.D., Bishop.

Sunday School Work at Northampton—Congregational Society to Enter the Church.

A conference in the interest of Sunday School work was held at St. George's Church, Northampton, on the 7th inst. At the opening Eucharist, Bishop Vinton spoke on "The Religious Welfare of the Child." In the afternoon there was an address by Mrs. James F. Bullitt, on "Ideal Standing for Primary Work." Rev. Carlton P. Mills, Secretary of the Massachusetts Diocesan Commission, gave an address on "Teachers' Training," and there was a conference on the subject. A discussion on organization, spiritual work, and finances was led by Rev. Frederick C. Lauderburn. The conference closed with an evening service, at which a suggestive address was given by Rev. Dr. Wilford L. Robbins, Dean of the General Theological Seminary, New York, on "Neglected Elements in Modern Religious Education."

The remarkable spectacle of the members of a Congregational church unanimously voting to abandon that communion and unite with the Church, took place at East Brookfield on the 16th inst., when the East Brookfield Congregational church, with a membership of 400, effected that change. The society owns a large and handsome church, free from all debt. A petition to the Bishop and Diocese has been ordered sent on behalf of the society, asking that they will receive the members of this body into the Episcopal Church. A committe was appointed to wait upon the Bishop and present the vote. In this community there have been two Congregational churches for many years, and it is the younger of the two congregations, which, however, has the finer property, that has taken this remarkable step.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Bequests of Mrs. Kenny—Gifts at Livingston.

Gifts of altar vases and cross have been made to St. Andrew's Church, Livingston, by Mr. William H. Boyd, and were dedicated during the Sunday service of February 5th.

Rev. W. C. Roberts.

Christ Church, Corning, N. Y.

Last week was noted the function of the consecration of Christ Church, Corning. Herewith are presented illustrations of the church and of the rector, the Rev. W. C. Roberts.

The rectory of the Church of the Good Shepherd, Buffalo (Rev. T. B. Berry, rector), has been thoroughly renovated, new oak floors, new plumbing, decoration, and exterior painting have been accomplished by the untiring efforts of the Woman's Parish Aid Society, assisted by the Junior Auxiliary, and this result has been attained without lessening interest or gifts for missionary objects.

CANADA.

News of the Dioceses.

Diocese of Fredericton.

The day of the King's accession was observed in the churches in St. John with special services. The Very Rev. Dr. Partridge, Dean of Fredericton, gave an eloquent tribute to the late Queen Victoria. At the conclusion of the service, the large congregation sang a verse of the national anthem.

Diocese of Montreal.

The Church of the Ascension, Montreal, was dedicated, February 12th, by Arch-

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bishop Bond. The foundation stone was laid on the Archbishop's 89th birthday, September 10th, 1904. The work, now completed, has been pushed forward rapidly. The building is a fine one, a striking feature being the roof, which is said to be the only one of its kind in Canada. The roof is carried on what is known as a longitudinal truss, which does away with tee rods across the church, and gives height and airiness to the building. A series of services was arranged for Sunday, February 12th, and again on the 20th, at which the Archbishop and the Bishop Coadjutor were present.

Diocese of Algoma.

The first dioceson Synod will meet in June 1906.

The Magazines

Blackwoods for January opens with a new serial, "The Mystics," by Katherine Cecil Thurston. An occult society is the centre of interest. "Recollections of a Visit to Sir Edw. Bulwer-Lytton at Knebworth in 1857," by E. H. J., follows. O. contributes the sixth of his vivid portrayals of "The War in the Far East." "Boy at the Public School" and "Old Galway Life: Further Recollections" are not especially notable. Blackburn continues his serial, "Richard Hartley, Prospector," and S. E. White continues "The Rawhide," the last reaching a crisis. Col. Knoyllys gives a dismal picture of modern Jerusalem, its rival Christian factions and the over precise localization of sacred events. "An Eighteenth-Century Laird," by Sir Herbert Maxwell, is full of economic data. E. G. J. M. tries to show that the "Consequences of a Japanese Victory" involve no "yellow peril." "Musings Without Method" deals absurdly with certain American conditions. The writer evidently thinks that our sensational press faithfully reflects our civilization. Chasseur begins an important "Study of the Russo-Japanese War," dealing here with the Naval Campaign. The articles in this number are of very uneven value. New York: Leonard Scott Pub. Co.

The most interesting articles in the *Hibbert Journal* for January are two papers treating of the Presbyterian crisis in Scotland that has resulted from the victory of the Free Church over the United Free. In the first of these papers, A. Taylor Innis treats of the credal issue, showing the history of the differences between the original United Presbyterians and the Free Church, which were finally resolved by the attempted union between the two bodies; and the Rev. John Watson, D.D., treats of the present condition under the title "The Church Crisis in Scotland." Both these papers are useful and valuable to many to whom the exact points at issue between different bodies of Presbyterians in Scotland have never been wholly clear. The other papers in the issue are of less immediate note, unless we except Sir Oliver Lodge's paper entitled "Mind and Matter," which consists of the writer's recent address as President of the Birmingham and Midland Institute, and takes the form of a criticism of Prof. Haeckel. This paper presents matter worthy of careful study, though obviously we should not be ready to say that the difficult problems growing out of the subject are altogether solved in it.

In *The Arena* for January there will be found a useful paper from the pen of Mrs. Spencer Trask, whose name will be recognized as that of a distinguished Churchwoman of the Diocese of Albany, entitled "Light versus Legislation." The paper has relation to the subject of Marriage and Divorce, particularly with relation to the recent General Convention. Mrs. Trask is not always thoroughly accurate in establishing the relation between "light" and "legislation," confounding, as she seems to do, the General Convention with the Church. She appears not always to remember that it is the function of the Church, a Divine organism, to diffuse light from her Head, who is the Light of lights, while it is the function of General Convention, a human organization, to enact legislation, and nothing else. There need be no clash between the two. The supreme function of the Church does not, as would be gathered from this paper, reach its climax in the assembling of General Convention, but in the offering of the Holy Eucharist at every altar, and in the priestly work for which, primarily, the Church is called into being. General Convention, with its legislative functions, is wholly incidental to this primary function, and would certainly have usurped functions that do not belong to it if it should convey to Church people the idea that it was the source of "light" in the Church at large. Notwithstanding this limitation, the author's consideration of the divorce evil and of the necessity for higher ideals among the people as to the duties and meaning of Holy Matrimony is most excellent, and it is quite true that what is primarily needed to accomplish marriage reform is not legislation, but the inculcation of these higher ideals. It does not follow, however, that legislation is not also needed, or that the two can rightly be contrasted. It is the duty of the priesthood to preach these higher ideals and seek to draw the people toward them; but it is also the duty of General Convention to legislate as carefully as possible, in order to secure the ground that ought to be obtained by the presentation of these ideals. It is quite true, however, that we cannot legislate morality into people, whether by act of General Convention or by Act of Congress or of Parliament. Wise legislation, however, implies no such futility.

Perhaps the most remarkable periodical that ever came to the editorial desk is *The Chinese Churchman*, the first copy of which is just at hand. It is printed wholly in Chinese text, except that the title and address in English appear under the title in the native dialect, and there is also the legend in English, "Published monthly by the American Church Mission, Shanghai, China." Thus far we find the periodical very readable and eminently orthodox, but are unable, by reason of circumstances beyond our control, to vouch for its contents beyond that. It is at least a great curiosity, and while no doubt its primary purpose will be met by the edification that it will bring to native Christians, it will also have an incidental interest to many in this country who may desire to have it as a curio and also as evincing their interest in the Chinese mission. The price is probably stated somewhere in the Chinese text, but we should not dare to attempt to decipher it. We are informed, however, that the periodical begins with 1,000 subscribers, which is more, probably, than most diocesan papers at home have as a nest-egg.

The *Quarterly Review* for January: (1) "William Stubbs, Churchman and Historian," a sympathetic account of one of the greatest men of this age; (2) "Horace Walpole and William Cowper," an appreciation of their letters—among the most notable of that century, but of radically different type; (3) "Profit-Sharing and Copartnership," an important chapter of recent economic history; (4) "The Making of the United States," a somewhat pro-British criticism of our Revolutionary War and policy; (5) "Poultry-Keeping as a Business," shown to be profitable in England only as an adjunct of general farming; (6) "The Tudors and the Navy,"

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rather disparaging of Elizabeth's naval policy, or lack of policy; (7) "Canon Ainger"; (8) "The Direction and Method of Education," purely secular in treatment, with one disparaging allusion only to ecclesiastical considerations; (9) "Matthew Arnold," an appreciation of a much over-estimated man; (10) "Tariffs and National Well-Being," Pointing to other remedies than protective duties for economic evils; (11) "The War in the Far East," another and clear historical resumé, with map; (12) "The Prime Minister's Duty," to abandon the policy of drifting in Mr. Chamberlain's wake and of ambiguity in public utterance.

THE *Edinburgh Review* for January: (1) "The Reformation in England," is a review of the Cambridge Modern History, naturally somewhat Protestant; (2) "Aubrey De Vere, Poet"; (3) "The Colour Question in the United States," a really remarkable and illuminating exhibition of the present situation and its causes. Should be read by all; (4) "The Fall of the Directory," treated with approval; (5) "Bishop Creighton," very full and fair review of Mrs. Creighton's life of her husband, recently noticed in these columns; (6) "Sweden," its people and industries; (7) "Spencer in Ireland"; (8) "Homer and his Commentators: A Review of Modern Researches in the Prehistoric Mediterranean." This is an interesting account of the rehabilitation of Homer's historical and geographical credit; (9) "Typhoons and Cyclones," deals with the storms of the Far East; (10) "Burne-Jones"; (11) "The Great Consult," a criticism of Chamberlain and Balfour in relation to protection and free trade.

MR. RICHARD BARRY, who was the only American correspondent with the Japanese forces before Port Arthur from the beginning of the investment, has written for the March *Century* his observations of the first four months of the siege, during which he was an eye-witness of the use of devices which have made the approach to Port Arthur unique among siege operations. "Had a single person shown the qualities displayed at Port Arthur," Mr. Parry says, "he would be charged with having the audacity of genius. This audacity did not hesitate to make use of anything, new or old, possible or impossible, conventional or unconventional, which might win success from desperate conditions."

IN THE Washington's Birthday number of *The Youth's Companion* will be found some thoughtful and suggestive observations on the characters of Washington and Lincoln. They are contributed by President Henry S. Pritchett of the Massachusetts Institute of Technology, and are prompted by the occurrence in February of the birthday anniversaries of both the great Presidents.

THE DATE at which the great Advent will take place is entirely unknown to us. It cannot be calculated from the symbolical numbers of St. John; nor can the most spiritual discernment be sure of reading unerringly the signs of its approach. If in reaction from the profane curiosity which delights to make out the day and hour, we hold that it is still far distant, our very thinking so is more of a sign that it is at hand than otherwise; for the one thing certain about the date is that it will throw out all computations, "for in such an hour as ye think not, the Son of Man cometh" (St. Matt. xxiv. 44). Assuredly Christ will not come till the very moment of the "fulness of the times" any more than at the first coming. But if the world does not yet appear ripe for the end, no one can calculate how long or short a time might be needed for the ripening. "One day is with the Lord as a thousand years" (II. Pet. iii. 8); and events might move with an appalling rush if it pleased Him to give the impulse. The ingredients are all in the cup; it only needs the addition of some drop to resolve and precipitate them. There is but one lesson which our Lord inculcates on every mention of His coming—to be always watching for it, and never to acquiesce in the belief that it is far away.—*A. J. Mason.*

HERE there is no room for doubt or disputation. The judgment must be; and it must be personal to every child of Adam. The prophecies that proclaim it are for the most part referable, not to detached nations or tribes of men, but to man as such; to have been born into this world is the sole condition for being the subject of this tremendous dispensation. In the very being—the rational and moral being—that God has given us, He has inwoven the future judgment; He has constructed our nature so that it demands this award as its necessary completion. Our daily life is one long prophecy of that day. In the gloomy recollections of age, in the man of crime who struggles in vain to crush a rebuking conscience, in the youth who weeps the bitter fruits of passion, in the very child who runs to hide his conscious fault—in all alike is foreshadowed the terrible decree of universal judgment. For judgment we are born, for judgment we flourish, grow old and die; nature herself dares not deny the certainty of retribution; the Gospel but confirms her conviction; for even in regions where the Gospel has never sounded, her voice speaking in all nations, languages, and times has proclaimed from pole to pole, that God shall judge His creature.—*William Archer Butler.*

THE JUDGMENT of Christ, the Son of Man, is the revelation of things as they are. His judgment does not change the judged; it simply shows them. It is not, as far as we can conceive, a conclusion drawn from the balancing of conflicting elements or a verdict upon a general issue. The judgment of God is the perfect manifestation of truth. The punishment of God is the necessary action of the awakened conscience. The judgment is pronounced by the sinner himself and he inflicts inexorably his own sentence. In our present state a thousand veils hide from us the motives, the thoughts, the conditions which give their real character to men and the conduct of men. We judge of others by what we see in them; and, what is more perilous still, we are tempted to judge of ourselves by what others can see in us. But in the perfect light of Christ's Presence everything will be made clear in its essential nature, the opportunity which we threw away, and knew that we threw away, with its uncalculated potency of blessing, the temptation which we courted in the waywardness of selfish strength, the stream of consequence which has flowed from our example, the harvest which others have gathered from our sowing.—*Bishop Westcott.*

THE COURSE of nature is the art of God. —*Young.*

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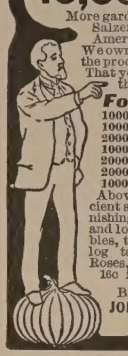

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Music

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
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To the Music Editor of The Living Church:

If congregational singing is so much desired by our clergy, why is it that they will not take the first and most important step toward securing it?

The grand and beautiful harmonic settings of our hymns, the psalter, responses, and other parts of the service are not sung by the people largely because of the absence of the notes in the books in the pews of our churchs.

Almost everyone is more or less familiar with musical notation, and the vast majority have voices which they long to use in the part best adapted to them.

Our congregations should be great choirs, and the parts of the service which belong to the people should be sung by all, not necessarily in *unison*, but with the broad, dignified, and grandly devotional harmonies which characterize the music of the Anglican Church.

The hymn book with tunes is a step toward this. Noted copies should be placed in every pew. Psalters properly pointed and including chants, and service books, should follow. Then, led by competent choirs, our congregations may add much to the dignity, inspiration, and devotion of our services.

Wm. Twaddell,
Organist of Christ Church, Rye, N. Y.

The problem of congregational singing has never been completely solved, and perhaps never will be. All we can do is to simplify it as much as possible, reduce its difficulties, and avoid aiming at impossibilities. Our correspondent is perfectly right in stating that the *first* thing to be attended to in teaching people to sing is to place before their eyes the notes they are expected to follow. No one but a fool would undertake to teach a choir the simplest hymn tune without copies of the music. How on earth then do we expect congregations to make any musical progress if they are merely encouraged to "pick things up," parrot-fashion?

We hear a good deal about the hearty congregational singing in denominational churches, but we hear very little by way of explanation. In the first place, the sectarian service is musically simple. The tunes are easy to "catch," and very little musical intelligence is required of those who learn them. There is no choral service in our sense of the term, no psalter singing, except in an elementary form, and the hymn tunes are restricted in number, and thoroughly known. Moreover, in the denominational churches hymnals *with the notes* of the tunes are scattered about in a most liberal fashion, and in the back part of each book is a collection of chants and other musical portions which are sung more or less frequently. Some of these hymnals are issued by the million, and cost next to nothing. Others are more expensive in binding and general typography, but whether cheap or dear, these books are provided to the congregation, so that all are able to follow the *notes* of what is being sung.

In our churches we find an opposite condition of things. Our hymn tunes are of a far higher type musically, and they are more difficult. Such tunes as those recently composed by Sir C. V. Stanford, Sir Hubert Parry, and other musicians of the Anglican school, for the new edition of *Hymns Ancient and Modern*, represent the style of tune demanded by our Church. We seek to raise the standard of our hymn music, to avoid the cheap and trashy tunes, and to educate our congregations by accustoming them to the Churchly type of service music—a much more difficult task than that which confronts the average sectarian organization. And to succeed in this we are careful to have no hymnals or service books within reach of the people, so that they really do not know what they are expected to learn!

The fondness of denominational congregations for tunes of the Lowell Mason, and Moody and Sankey type, is largely due to the fact that they have had every advantage for learning such music. To suppose that people cannot and will not familiarize themselves with what is best, *if they are given the opportunity*, is simply to deny the power of education. If we were to suppress the works of Sir Walter Scott, the standard novelists, and literary giants, we would soon debase the public taste. The same thing is true of music. If we deprive the people of the best we teach them to like the worst.

By reducing the difficulties of congregational singing, we do not mean the lowering of the Anglican standard, but rather the raising of facilities for following that standard. Not only should there be in the pews printed copies of what the people are expected to sing, but there should be regular congregational rehearsals. These rehearsals should be held at least once a month, from October to May, and where possible they should be held more frequently. The best time is at the close of Evening Prayer, and it is very important that there should be no sermon, the rehearsal taking its place. To tire people out with a service and sermon combined, and then expect much enthusiasm on the subject of Church music, is to invite certain failure.

As to the supply of requisite books, the most necessary thing is, of course, a good hymnal, with an appendix containing the canticles and chants.

Strictly speaking, three books are needed —the hymnal, the pointed psalter, and the service book. But three books are costly, and take up a great deal of room in the racks of the pews. What is very much needed is a hymnal consisting of one hundred and fifty, or two hundred hymns with tunes, a pointed psalter with chants, and a condensed service book containing only what is most necessary, all bound together in a single volume. Such a book need not be bulky. It could be printed on thin and durable paper, and would not be more than an inch and a quarter in thickness, possibly less.

If such a book were to be placed in every seat, say five or six copies in every pew, and the people taught regularly and persistently once a month for eight months in the year, good congregational singing would not be considered the impossibility it now is.

Our correspondent calls attention to the need of four-part singing. Of course progress would first have to be made in unison work. It would be unwise to attempt anything else until considerable headway had been gained, and sufficient interest aroused to warrant special rehearsals for all willing to study part singing. The fact that congregational four-part singing cannot be heard in any of our churches proves nothing but the total neglect and lack of attention this whole subject has received.

Before man made us citizens, great nature made us men.—*Lowell, "The Capture."*

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The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is $1,000 for each 40 acres, payable at $10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than $150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for $150 an acre and land around the lake that we would not sell at $200 an acre.

Farm Products.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18⅝ per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of $60 an acre, and adjacent to land planted to orchards selling for $150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit $500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.
Competition open to all.

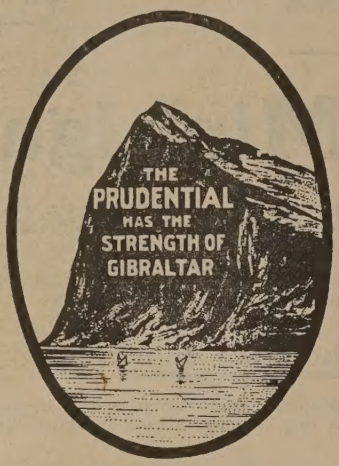
THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich

The Prudential

Stronger Financially, and in the Confidence of the Public, Than Ever Before. A Year of Greatest Gains in Progress, Security and Usefulness.



Number of Policies
in force, nearly
6 Million

Increase in Number
of Policies in force, over
One-half Million

Paid Policyholders
during 1904, over
13 Million Dollars

Total Payments
to Policyholders, Dec. 31, 1904, over
92 Million Dollars

Increase in Assets
over
16 Million Dollars

Cash Dividends
and other concessions, not stipulated in original contracts, and voluntarily given to holders of old Policies, to date, over
5 Million Dollars

TWENTY-NINTH ANNUAL STATEMENT, JANUARY 1, 1905.

ASSETS.

BONDS AND MORTGAGES		$15,682,358.73
3309 All First Liens on Property, valued at	$40,882,977.19	
REAL ESTATE owned by the Company		12,494,957.86
RAILROAD BONDS		27,681,596 87
MUNICIPAL AND MISCELLANEOUS BONDS		10,141,196.00
UNITED STATES GOVERNMENT BONDS		105,375 00
NATIONAL BANK AND TRUST COMPANY STOCKS		4,200,400.00
Total Market Value of above Bonds and Stocks	$42,128,567.87	
Total Cost Value of above Bonds and Stocks	40,697,570.44	
INCREASE IN VALUE OF BONDS AND STOCKS OVER COST	$ 1,430,997.43	
CASH IN 259 BANKS AND TRUST COMPANIES throughout the United States, and cash in office ($6,154,811.25 on interest)		6,832,683.09
INTEREST AND RENTS, due and accrued		641,775.85
LOANS ON COLLATERAL SECURITIES		5,665,100.00
Bonds and Stocks, having Market Value of	$7,549,322.00	
Excess of Market Value over amount Loaned, Showing Margin of Security of	1,884,222.00	
LOANS TO POLICYHOLDERS		2,427,950.12
On the security of their Policies—the Reserve Value on their Policies being	$4,427,238.00	
SEMI-ANNUAL AND QUARTERLY PREMIUMS not yet due, and Premiums in course of collection (Reserve charged in Liabilities)		2,888,911.65
Total Assets		**$88,762,305.17**

LIABILITIES.

RESERVE, Legal and Special Amount held to protect Policy Contracts.	$73,954,919.00
ALL OTHER LIABILITIES Policy Claims, including those in process of Adjustment; Premiums paid in advance; Unearned Interest on Policy Loans; Bills awaiting presentation for payment, etc.	1,481,519.84
SURPLUS TO POLICYHOLDERS	13,325,866.33
Total Liabilities	**$88,762,305.17**

Life Insurance Issued and Paid for during 1904, Over 312 Million Dollars.

LARGEST IN THE HISTORY OF THE COMPANY.

OVER ONE BILLION DOLLARS

LIFE INSURANCE IN FORCE.

THE PRUDENTIAL INSURANCE COMPANY OF AMERICA

Incorporated as a Stock Company by the State of New Jersey.

Home Office, Newark, N. J. JOHN F. DRYDEN, President.

Write for Information of Policies, Dept. 75.